Vol. XIX DECEMBER, 1928 No. 3

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ENTHRONEMENT NUMBER

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His Majesty the Emperor in the Robe of yellow-red symbolic of the rising sun, with wooden scepter, as he appeared when he ascended the Takamikura Throne at Kyoto, on Nov. 10, 1928.

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Her Majesty the Empress as she appeared at the Enthronement ceremony at the Shishinden Hall of the Palace at Kyoto, on Nov. 10, 1928.

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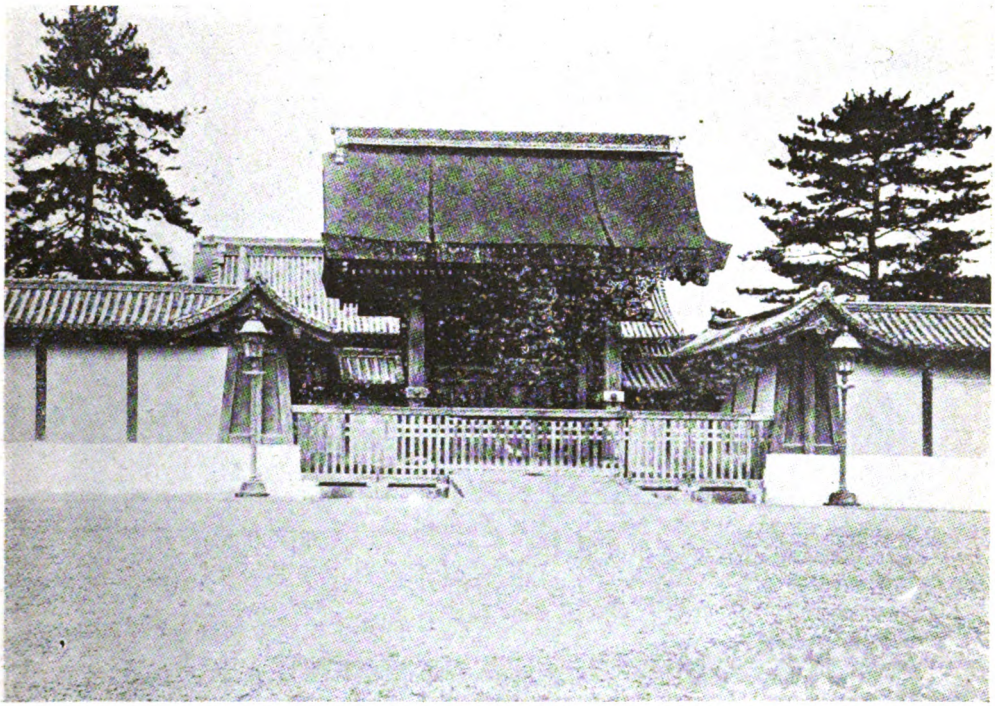
The Niju-bashi (Double Bridge) main gates of the Imperial Palace, Tokyo.



The Kenrei-mon, the Emperor's gate at the Kyoto Palace.

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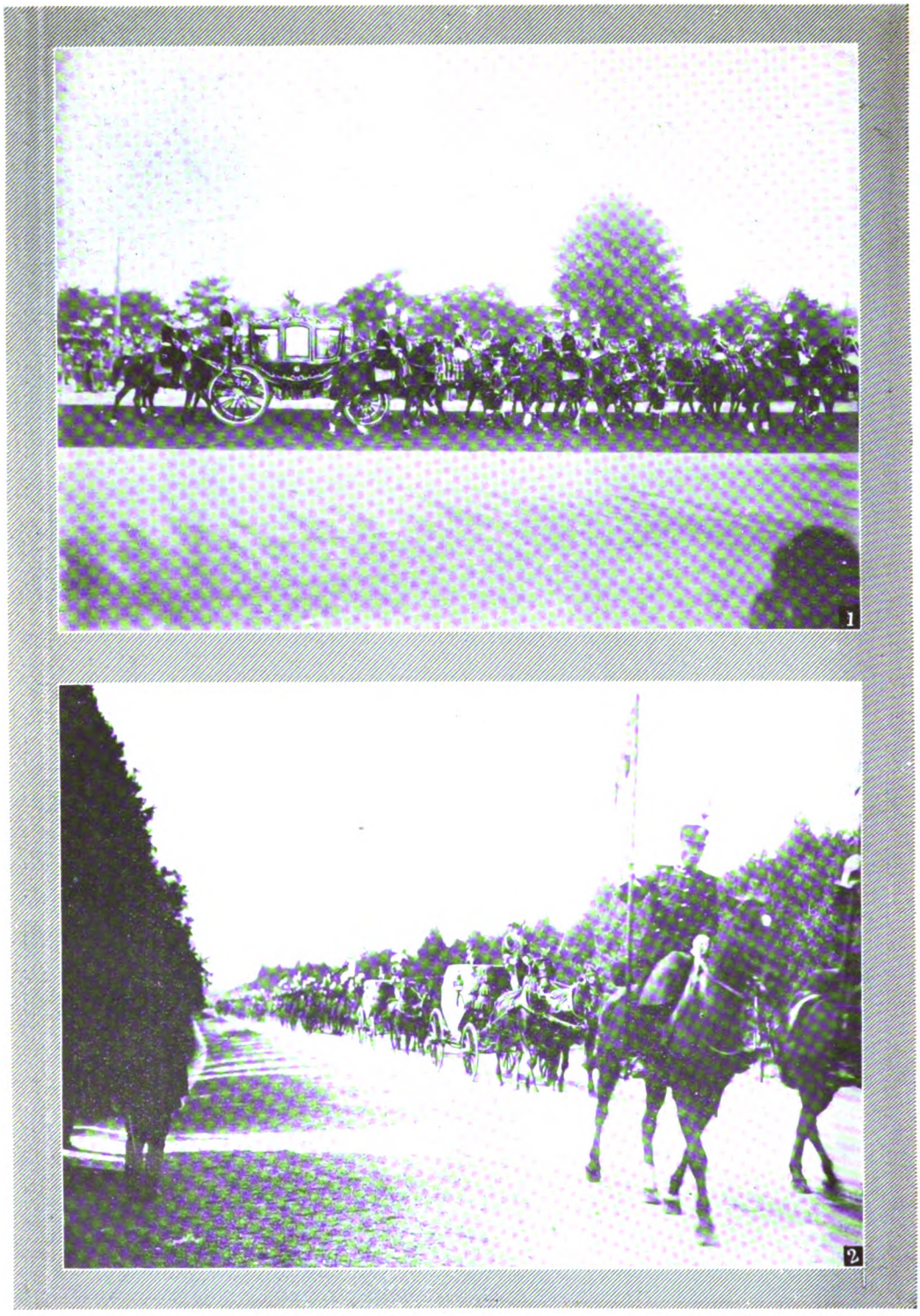

Upper: His Majesty the Emperor in his state coach with Ho-o (Phoenix) on the roof, and drawn by six horses.

Lover: Rehearsal of procession of Imperial cortege to Meiji-Tenno's Mausoleum at Momoyama, Kyoto.

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1. His Majesty's coach passing through the arch in front of Kyoto station.
2. Naval guard of honor in front of Kyoto station.

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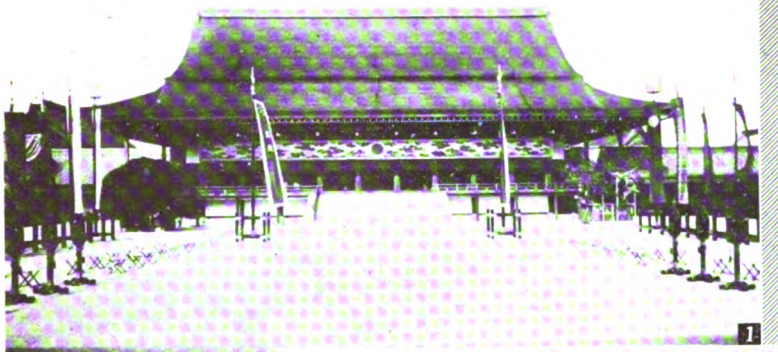

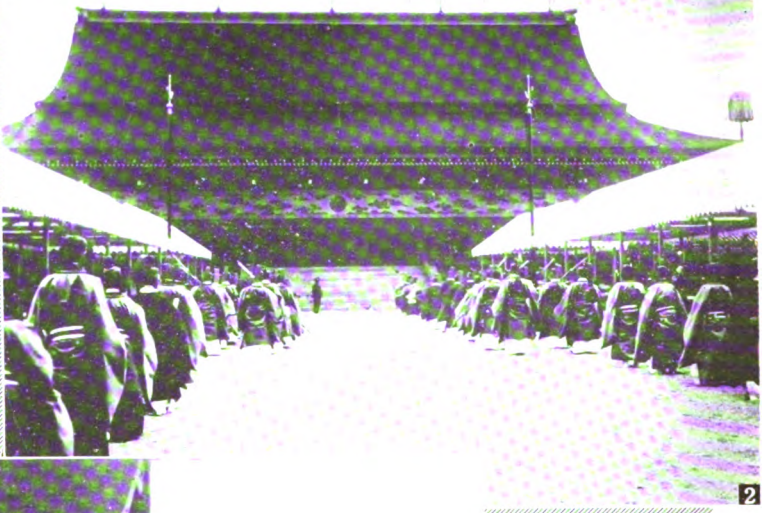

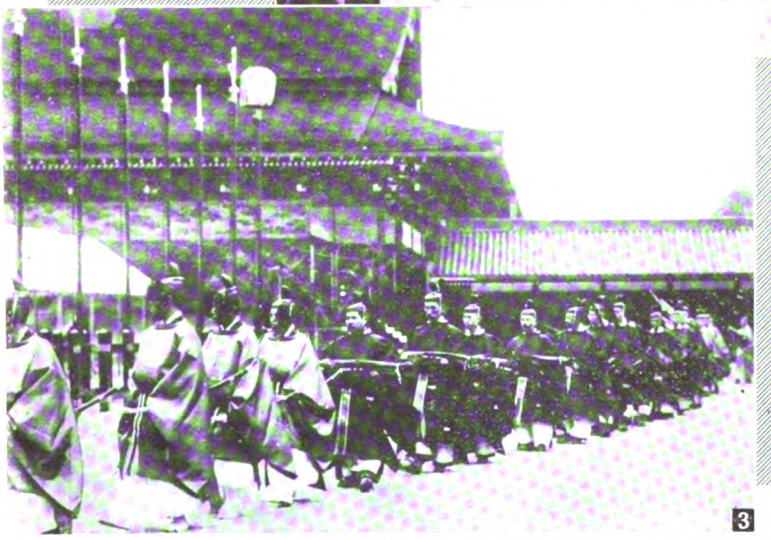

1. The Shishinden Hall of the Kyoto Palace. The Banzai banners are seen in the center.
2. 3. Musicians and others taking their places for the Enthronement ceremony.

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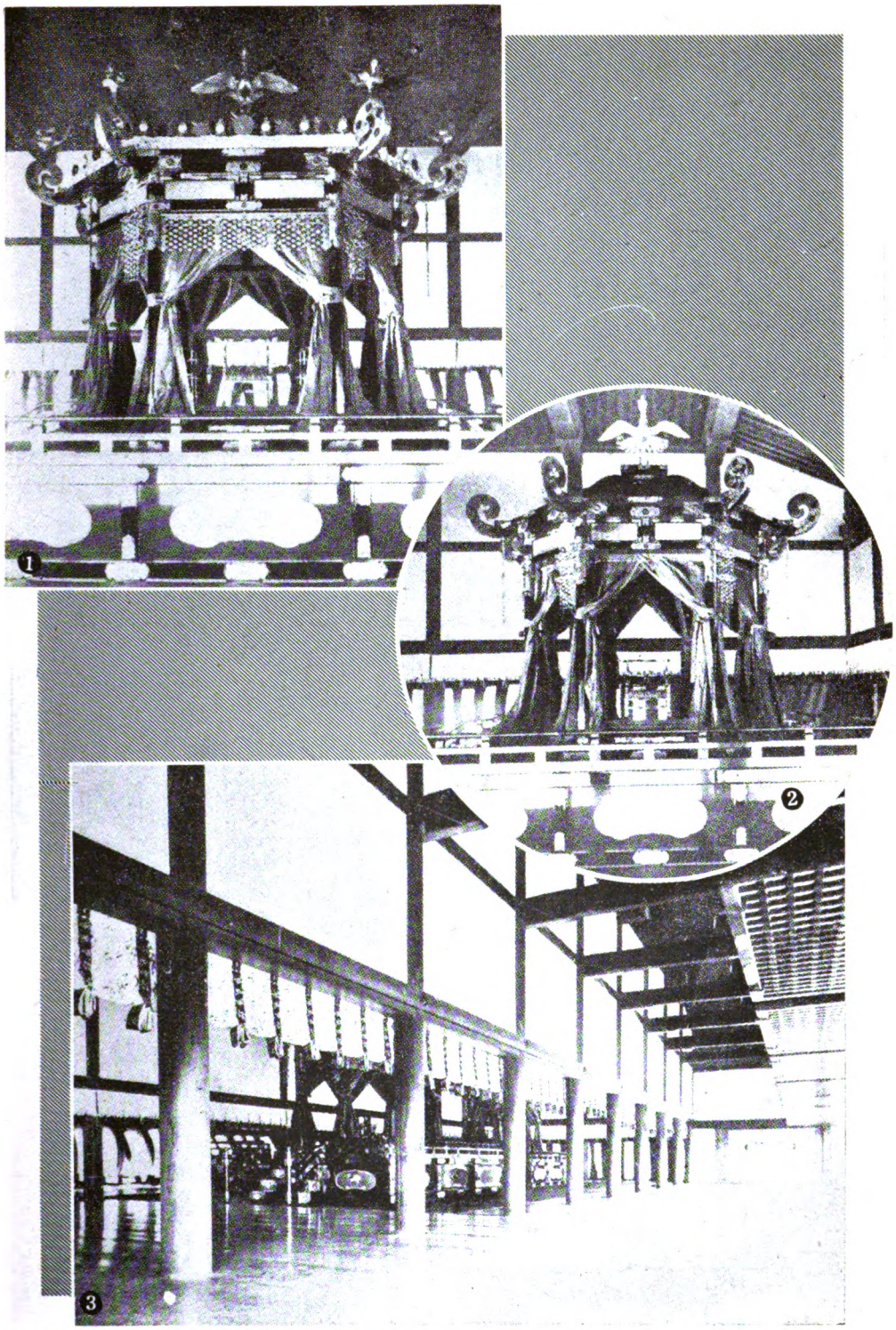

1. The Takamikura (Emperor's Throne).
2. The Michodai (Empress' Throne).
3. The Takamikura's position in the Shishinden.

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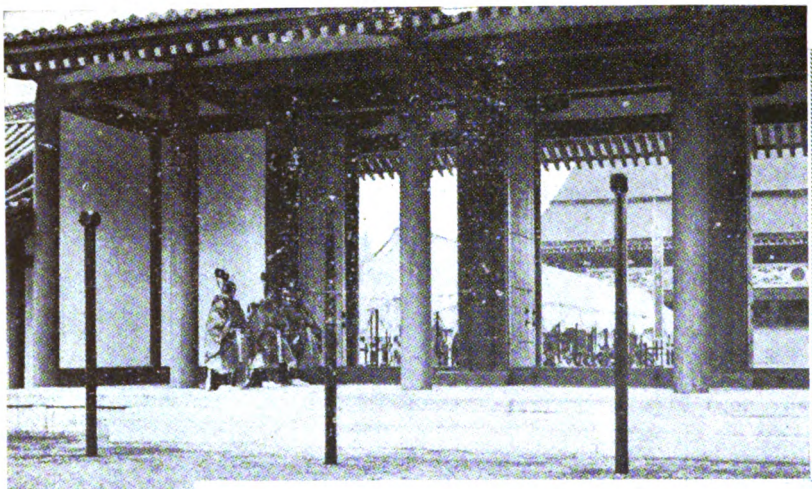

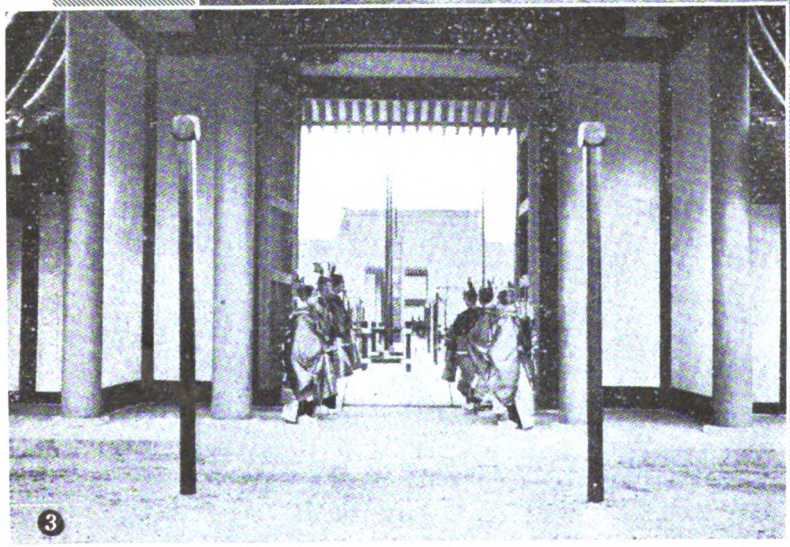

1. The guards on duty at the Shomei-mon, with the musicians in front of the Shishinden seen inside of the gate.
2. The Shomei gate, through which is seen the front of the Shishinden.
3. The Gekka (Moon) Gate.

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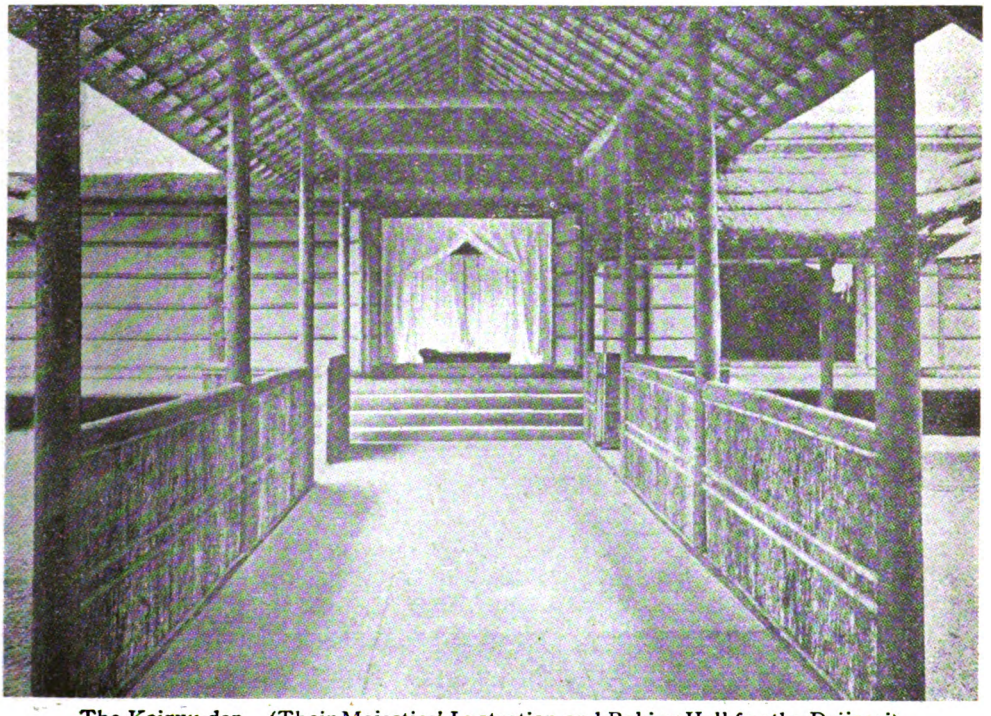
The Daijosai: The Daijogu, seen with the apex of the roof of the Yuki-den visible on the right, and that of the Suki-den on the left.



The Kairyu-den. (Their Majesties' Lustration and Robing Hall for the Daijosai).

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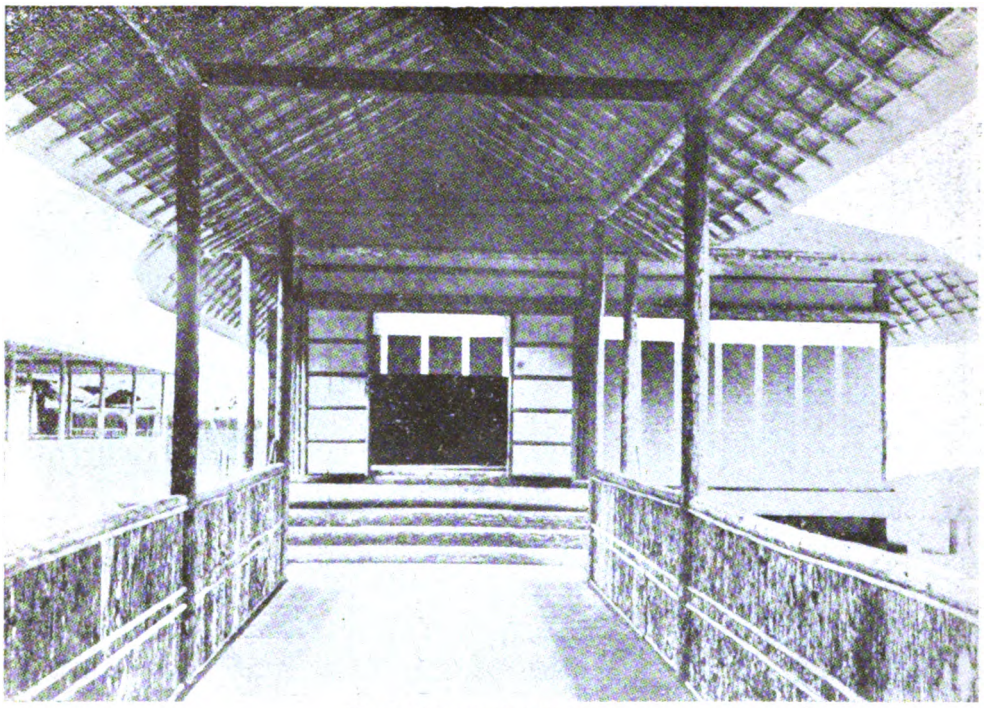
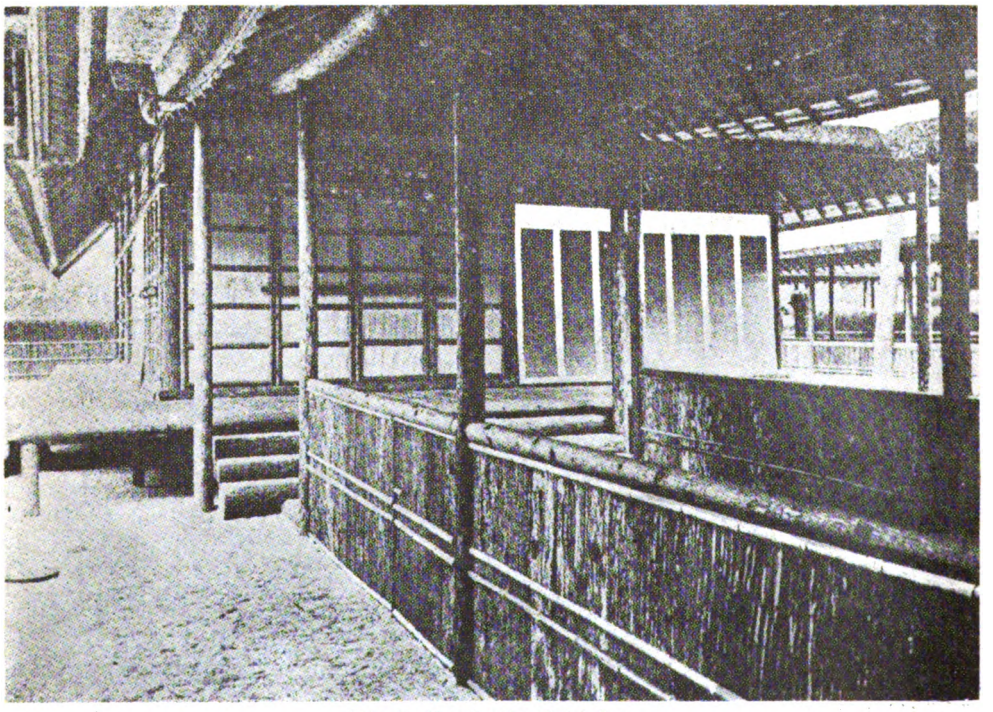


The Daijosai: the Yuki-den.



The Daijosai: the Suki-den.

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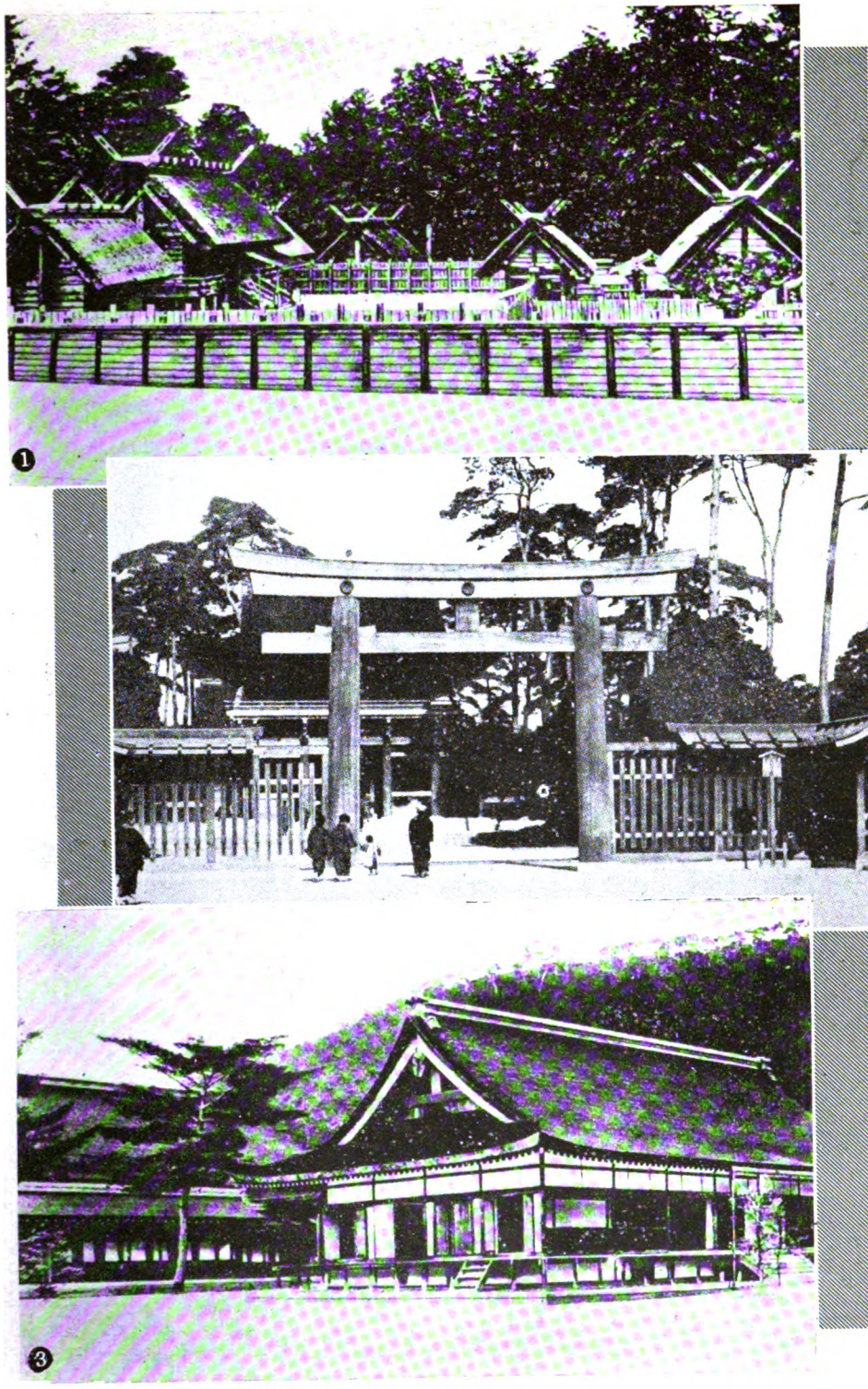

1. The Grand Shrine of Ise.
2. The Meiji Shrine, Tokyo.
3. The Kashiwabara Shrine, near The Mausoleum of the first Emperor, Jimmu, at Mt. Unebi.

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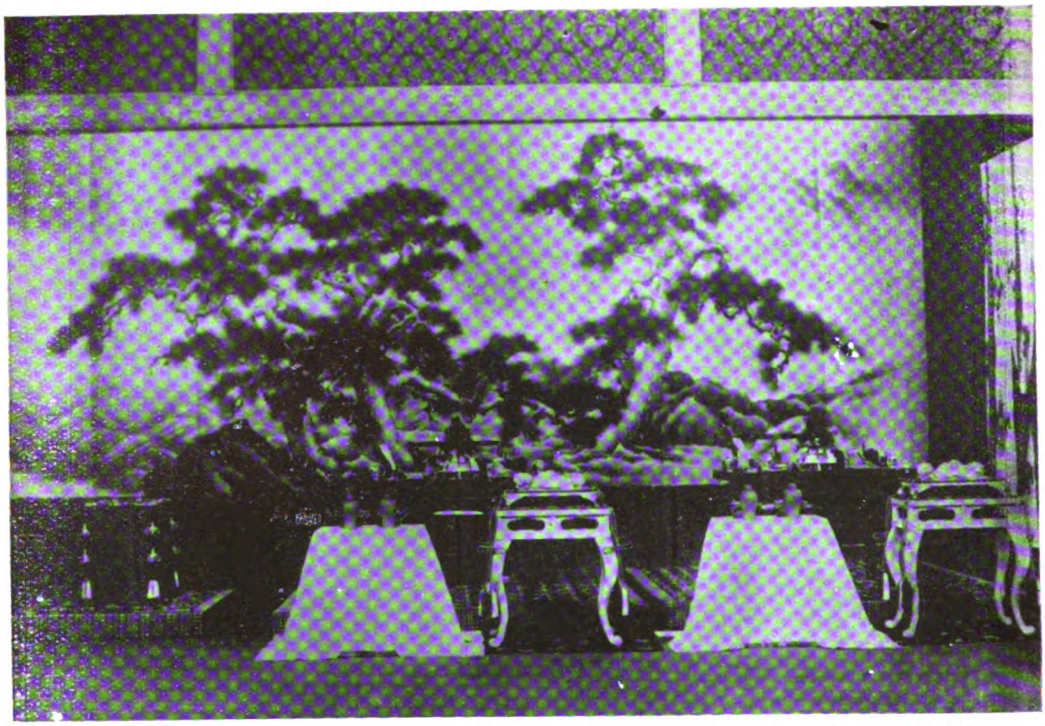

The magnificent pine motif screen in front of which Their Majesties sat at the Enthronement Banquets in Kyoto. At the left is seen the stand for the Imperial regalia, the Sword and Jewel. The covered stands bear the dark and white sake. The other two stands bear the food, simple but of age-old symbolism, for Their Majesties.

The seats for the guests in the hall where the Enthronement banquets were held in the Kyoto Palace. On the tables are seen the trays bearing the food that was served at the banquet on the first day.

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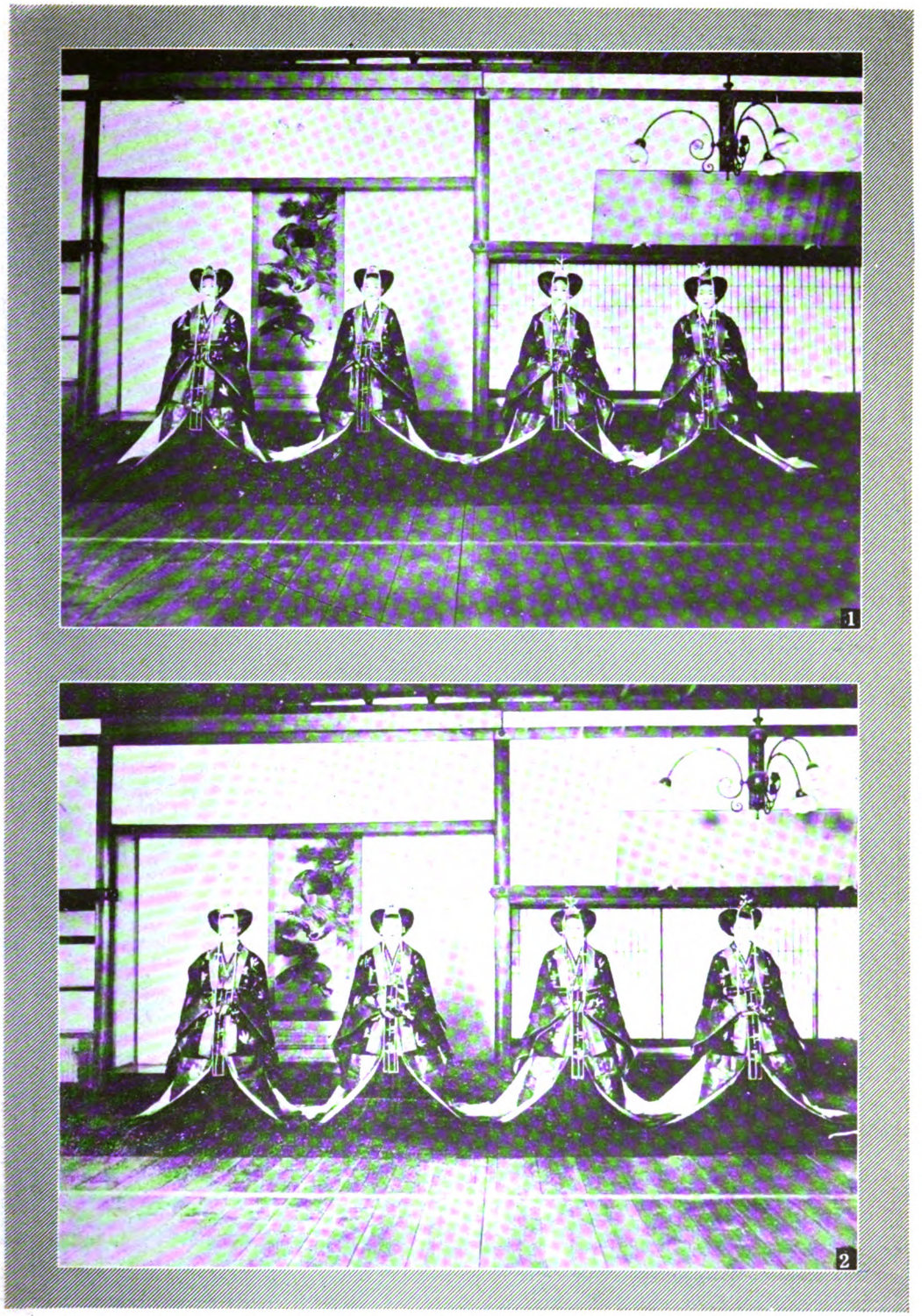

The eight maidens, of old court noble families of Kyoto, who were preliminarily selected and trained for the Gosechi-no-mai dance at the Enthronement Banquet. Five of them, chosen by lot, actually performed the dance.

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Heads of the Enthroment Commission (1) H. I. H. Prince Kanin (2) Premier Baron Tanaka (3) Prince Konoe.

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Our Heavenly and Imperial Ancestors, in accordance with the Heavenly Truths, created an Empire based upon foundations immutable for all ages and left behind them a throne destined for all eternity to be occupied by their lineal descendants. By the grace of the Spirits of Our Ancestors this great heritage has devolved upon Us. We hereby perform the Ceremony of Enthronement with the Sacred Symbols.

In building up the Empire and in reigning over the people, Our Ancestors looked upon the state as their own household and the people as their very children. This tradition has been followed from era to era so that the virtues of benevolence and magnanimity shown by their sovereigns have deeply influenced the people who in turn are united in reverence and loyalty to the throne. This spiritual union between sovereign and people is indeed the essence and flower of our nationality and should remain unchanged as heaven and earth.

Our Imperial Grandfather, wisely choosing between the old and the new, decided to enter upon the great work of the Imperial Restoration and, giving due regard to the conditions both at home

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and should adopted the far-sighted system of constitutional government and by virtue of civil as well as military achievements completed a task seldom paralleled in history. Our Imperial Father who followed in the footsteps of his great Predecessor built upon and added lustre to their glorious heritage. Upon called to the throne at this juncture, We are only too sensible of Our own infirmity and therefore it is Our ardent desire that We may have the protection of the Spirits of Our Ancestors and the support of Our beloved millions, and thus may be enabled to discharge Our sacred duties in a manner not unworthy of the great past.

It is Our resolve to endeavour to promote, within the education of Our people and their moral and material betterment so that there may be harmony and contentment among them and power and prosperity for the whole nation, and to cultivate assiduously friendly relations with all nations, thus to contribute to the maintenance of the world peace and the advancement of the welfare of humanity. We call upon you, Our beloved subjects, to be of one mind and, striking selfish aims for the public service, to work with one accord, in helping Us to attain these Our aspirations in order that We may in some measure add to the illustrious traditions to which We have succeeded and that We may with good conscience face the Heavenly Spirits of Our Ancestors.

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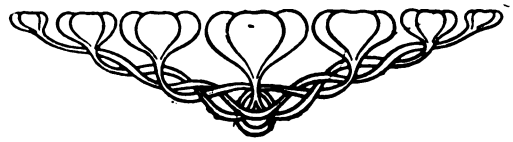

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Prime Minister Baron Tanaka's Address To His Majesty

The Minister President of State, General Baron Giichi Tanaka, made the following address in reply to His Majesty the Emperor's Enthronement Rescript, on November 10, 1928. The translation given here is the authorized version in English.

YOUR Imperial Majesty, having, in fulfilment of the Great Precepts of the Heavenly and Imperial Ancestors, succeeded to the Throne destined for all eternity to be occupied by one unbroken line of Imperial Descendants, hereby graciously performs the Ceremony of Enthronement. There is not one in the millions of Your Imperial Majesty's subjects who is not filled with joy at this great and auspicious event.

When the first Heavenly Ancestor sent her Heavenly Scion down to this land, she provided him with the Sacred Symbols and commanded him to reign over these islands as a realm belonging to him and his descendants for all time to come. The heavenly benevolence being co-extensive with heaven and earth, the foundations of the Empire were everlastingly fixed.

When the first Imperial Ancestor embarked upon the work of stabilizing the land, he brought peace to all the provinces and, cultivating the virtues inherited from his Heavenly Predecessors, accomplished, as the first Emperor, the task of building up this Empire which has endured and which shall endure through all ages.

All the Imperial Ancestors following exercised one after another the sovereign virtues of benevolence and love toward their people who again showed the deepest loyalty and affection to their sovereigns, so that the entire nation may be regarded as one family in which the sovereign and the people form one perfect union, the people looking upon their sovereign as their father, and loyalty to the sovereign being one and the same thing as piety to the father. It is just this aspect of our nationality which we hold to be most sacred and for which we can find no parallel.

The Emperor Meiji who, endowed with supreme virtues, ruled with unmeasured wisdom and tact, inaugurated the great era of the Imperial Restoration and, adjusting affairs of state both domestic and foreign, and harmonizing the old with the new, succeeded in completing the stupendous task upon which he so wisely entered. In his great Rescript on Education he gave to the nation the standard of national virtues. The Constitution he granted has for ever stabilized our political system. During his reign, the instruments of government and all institutions of culture and civilization were completed. It was under his guidance, moreover, that the martial strength of the nation was never allowed to express itself except in the most justifiable of causes. Neither did he neglect measures at home for the improvement of the economic conditions of the people. In fact, during his lifetime, the glory of the Empire was raised in the

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eyes of the whole world and its foundations were permanently consolidated.

The Emperor Taisho, richly inheriting the wisdom and virtue of his great Father to whose memory he was always faithful, did so much not only in maintaining intact but in improving upon what was handed down to him that, during his illustrious reign, the civilization of the nation and the prestige of the Empire were greatly enhanced.

Your Imperial Majesty, likewise endued with virtue and wisdom, gave ample evidence thereof as Crown Prince when Your Imperial Majesty was called upon to discharge the duties of Regent in the administration of affairs civil and military. On succeeding to the throne, Your Imperial Majesty, not unmindful of the origin and tradition of the Imperial rule, has graciously made a point of showing benevolence and magnanimity in governing the people and, faithful to the teachings of the previous Emperors, is bringing the greatest care and diligence to the administration of affairs. The whole people are taking joy in this enlightened reign and the lowest as well as the highest of your subjects are benefited by these illustrious virtues of Your Imperial Majesty.

In the Rescript which Your Imperial Majesty has graciously granted to the nation, Your Imperial Majesty refers to the laying of the foundation of the Empire by the first Heavenly Ancestor and the establishment of the Imperial rule by the first Imperial Ancestor, and elucidates the origin and history of our nationality, thus showing the fundamental principles of our national government as well as the cardinal rules which the people shall follow. Your Imperial Majesty has also been pleased to express a desire for the maintenance of friendly relations among nations and for the advancement of the welfare of mankind.

We, Your Imperial Majesty's servants, are deeply impressed by these gracious sentiments and are determined to do all in our power to give effect to Your Imperial Majesty's desires and, by dint of diligence and loyalty, to repay in some measure the unbounded favours so graciously bestowed upon us.

Being allowed to assist at this auspicious ceremony and looking up to the High Throne of Heavenly Origin, I, Your Imperial Majesty's servant, am overwhelmed with joy, and on behalf of the whole people of the Empire, beseech permission to offer to Your Imperial Majesty the most respectful congratulations on this happy event and to give expression to the most ardent wishes for the eternal prosperity of the Throne and for a prolonged reign of Your Imperial Majesty.

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Ambassador Dr. Solf's Statement

Dr. Wilhelm Solf, German Ambassador, and doyen of the Diplomatic Corps in Tokyo, issued the following statement, shortly after retiring from the Enthronement ceremony in Kyoto, on November 10, 1928.

WHEN I was asked in Tokyo to speak about my impressions of the Enthronement Ceremony, I doubted whether I should comply with this wish. The traditional usages and customs, religious and patriotic, which accompany the Enthronement of the ruler of Japan, are as sacred to the Imperial family and the whole Japanese nation that I feared I might profane it, should I speak or write about it. The spirit in which I undertook the journey to Kyoto was not that of a critical spectator. It was my heart's desire to experience with sympathy and reverence the grandeur of the most exalted ceremony of the Japanese Nation. I consider it my most happy fortune to be enabled to attend the Enthronement Ceremony before terminating my sojourn in Japan, which has grown dear to me as a second home. Under the overwhelmingly strong impression, however, of the Shishinden Ceremony, I will fulfil the wish of my Japanese friends, the more so as it comes from Japanese and friends.

To attend the Kashikodokoro and Shishinden ceremonies means to feel the forces which make Japan an eternal and a great nation, means to learn of a millenial tradition which is even today a living good and a sacred treasure to the Japanese nation. None of the cheers and hurrahs heard by me in western countries equals in strength and enthusiasm the "Banzai" which jubilantly greeted H. M. the Emperor after the reading of the address by H. E. the Premier Baron Tanaka.

During my residence in Nippon for more than eight years as the official representative of Germany, I have come in contract with the Japanese people of all classes and I have endeavoured to understand their spirit and the culture of the Japanese Nation. So I may have a faint, dim apprehension of the deep and significant meaning to all the Japanese of this historical moment.

Beyond this, the impression remains of a high artistic achievement. I shall never forget the tasteful and harmonious brilliance of colours displayed in the costumes and uniforms, in the flags and manifold decorations, I will ever remember the simple beauty of the edifices and rooms and the nobility of the time-honoured ceremonies accompanied by the cadence of the awe inspiring ancient music. This most artistic frame to all the proceedings could be created only by the aesthetic tact of an old cultivated tradition.

I leave Kyoto enriched by one of the profoundest impressions of my life, which I feel sure is shared by my colleagues in the diplomatic corps.

Kyoto, 10th of November

W. H. Solf

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Imperial Address At Grand Banquet

At the Grand Banquet on November 16, 1928 in the Imperial Palace at Kyoto, following the main ceremonies of the Enthronement, His Majesty the Emperor uttered an address, the following being the authorized version in French.

C'est avec une vive joie que j'accueille ici les Représentants des diverses Nations, les Ministres d'Etat et les Hauts Fonctionnaires et Dignitaires, à l'occasion de la célébration des Cérémonies de mon Avènement, après ma succession au Trône de mes Ancêtres.

Je forme les vœux les plus sincères pour la santé des Souverains et des Chefs d'Etat des nations amies et je désires vivement que se resserrent de plus en plus les liens de bonne amitié qui unissent Notre Empire avec ces Etats.

Diplomatic Doyen's Reply To His Majesty

In reply to the foregoing Imperial address at the Grand Banquet on November 16, 1928 Dr. Wilhelm Solf, German Ambassador, and doyen of the diplomatic corps in Tokyo, made the following address to His Majesty.

Au nom des Représentants Etrangers ici présents j'ai l'honneur d'exprimer à Votre Majesté notre profonde gratitude pour les paroles gracieuses qu'Elle a bien voulu nous adresser et qui ne manqueront pas de causer une vive satisfaction aux Souverains et Chefs d'Etat de nos Missions Amies du Japon.

Nous offrons à Votre Majesté à l'occasion de l'heureuse célébration de Son Avènement au Trône de ses Ancêtres nos félicitations respectueuses et nos vœux les plus sincères de bonheur et de santé pour Elle, Leur Majestés l'Impératrice et l'Impératrice-Douairière et les Princes et Princesses de la Maison Impériale.

Nous exprimons le ferme espoir et défi que le règne de Votre Majesté soit prospère et digne de longues années pour le bien de l'Empire, le bonheur de son peuple et la cordialité des relations entre les Puissances Représentées et le Japon.

Baron De Bassompierre's Statement

Shortly after the Grand Enthronement Banquet, at the Imperial Palace in Kyoto on November 16, 1928, Baron de Bassompierre, Belgian Ambassador, issued the following statement.

I have just seen the most harmonious and beautiful spectacle it has ever been my privilege to witness in my life and I shall probably never again see the like of it.

I cannot describe in a few lines the magnificence and the majesty of it all. But I will say that the hall in which the banquet took place struck me as the most harmoniously conceived and decorated of

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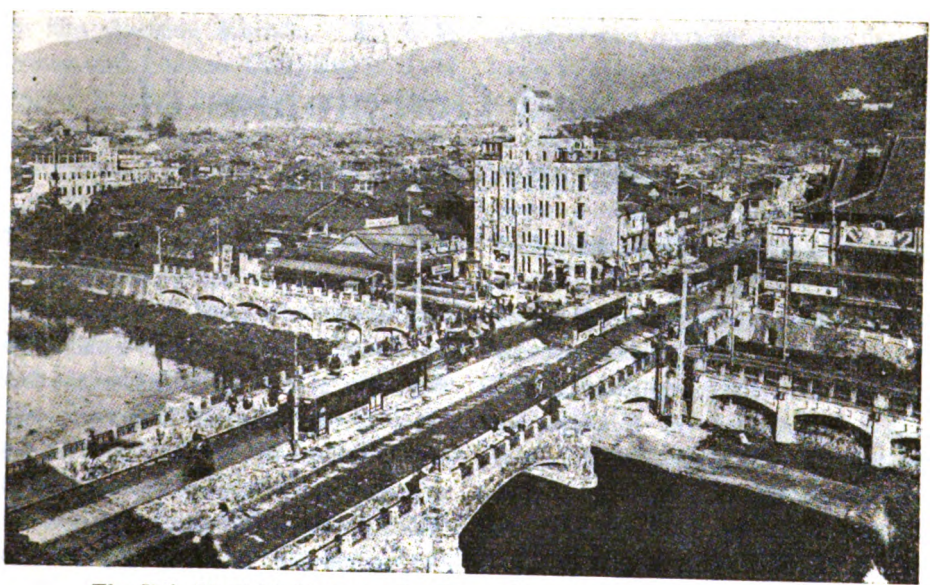
banquet halls, that the scene when we, the Foreign Envoys, entered was extremely impressive, and that the arrival of His Majesty the Emperor a few minutes later preceded by the sacred sword and other treasures was something indescribably great and majestic.

The dances which were performed were all interesting and that of the Gosechi, I have no hesitation to say, is, in my eyes, the most striking dance I have ever seen done anywhere. The dignity and grace of the dancers, the extraordinary impressive character of the music were something to remember all one's life. I was extremely well placed to watch it all, being the nearest to the dancers at the end of the table just in front of Their Majesties. From such a point of vantage the spectacle was truly magnificent and I shall never forget the picture which Their Majesties presented as their august figures detached themselves on a background representing magnificent pine trees painted black upon white on a curtain which hung from the wall behind them.



The Shijo-Ohashi bridge over the Kamo River, in Kyoto, looking over the north-east part of the city.

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The vast crowd shouting "Banzai" at 3 o'clock on Nov. 10, in front of the Nijubashi main gate of the Palace, Tokyo.

The Grand Ceremonies of Enthronement

Their Majesties' Departure for Kyoto

TO conduct the three important rituals of his Enthornement, in the ancient city of Kyoto with its thousand years of history, His Majesty the Emperor, with Her Majesty the Empress, left Tokyo, the three Sacred Treasures with them, on the morning of November 6. The autumnal sky was serene and clear without a single cloud. An auspicious atmosphere enveloped the whole of Tokyo; the citizens were gay and happy.

Early in the morning all the court ritualists reverently attended the Kashiko-dokoro or the Imperial Sanctuary, while the personnel of the Grand Ceremony Commission also took up their respective positions. Prince Kujo, Chief Court Ritualist, proceeded in front of the Sanctuary to which he said a prayer, which was followed by Their Majesties' messengers paying homage on their behalf. Then the Kashiko-dokoro was moved to the palanquin. At this very minute—6:49 a.m.—without even a second's delay Their Majesties descended to the inner court of the Palace. This ritual is called *Teijo-Kagyo* or Court-stepping, literally rendered, which is interpreted as

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signifying the Imperial Sanctuary alighting on the ground from the Heaven. The palanquin was carried by Yasé youths, natives of Yasé, a small village near Kyoto of robust physique and well trained for such an occasion as this, and slowly proceeded toward the main gate of the Nijubashi or Double Bridge.

This morning Their Majesties arose at 4 o'clock and after their morning toilet worshipped from after the Divine Ancestors as usual. The Emperor then put on the full dress uniform of Generalissimo assisted by Viscount Kanroji, court chamberlain.

After the ritual of court-stepping was over, Viscount Tsuchiya, chamberlain, led the way, as Court Chinda, Grand Chamberlain announced to His Majesty, while the Sacred Sword was carried by Chamberlain Makino and the Privy Seal by Chamberlaine Kuroda. T. I. H. Prince and Princess Chichibu, H. I. H. Prince Kanin, President of the Grand Ceremony Commission, T. I. H Prince and Princess Fushimi, Count Makino, Lord Keeper of the Privy Seal, and Prince Konoyé, Chief Grand Ceremony Comissioner, followed him.

At the porch he entered the Imperial equipage, passed the Double Bridge, and then waited for the arrival of the palanquin. The first class cortège, more than five *cho* long, thus left the Imperial Palace and proceeded to Tokyo Station.

The way was thickly lined by loyal spectators so numerous that they squatted or stood quite still not making the slightest confusion. The outriders of the procession arrived at the entrance of the Station at 7:26 a.m., where the Princes and Princesses of the Blood, ladies-in-waiting, dignitaries bearing Orders from the Grand Order of Merit to the 1st Order of Merit as well as of court rank of first junior or above, headed by Admiral Count Togo, and others welcomed the cortège. A few minutes later the Kashiko-dokoro entered the front porch, while the Imperial carriages approached the porch from the left The Sanctuary was transferred to the car specially reserved; Their Majesties, after taking a short rest in the Imperial rest-chamber, took the train at 7:55 a.m. Prince and Princess Chichibu, Prince Kanin, and Prince and Princess Fushimi, heading the retinue, went on board. Just 8 a.m. Their Majesties departed amidst an enthusiastic send-off.

The gold Imperial crest on the sides of the cars glitters, reflecting the morning sun. Along the Tokaido line, with rich crops of rice on both sides, the Imperial train hurries on its way. At 3:30 p.m. Nagoya is reached. The Kashiko-dokoro is again removed to the palanquin borne by the Yasé men. His Majesty the Emperor attended by Grand Chamberlain Count Chinda and Her Majesty the Empress by Chief Lady-in-Waiting Takeya ride in the State equipage. The Imperial cortège rolls slowly to the Nagoya Detached Palace. Their Majesties spent the night in the great city of central Japan. At 11 a.m., the next morning, the Imperial train with the Sanctuary aboard departs from Nagoya Station, and at 2 p.m. it arrived at the ancient capital of Kyoto.

Crowds of people are assembled in front of the station and receive Their Majesties with homage, while bands play the national anthem. Amidst lines of soldiers

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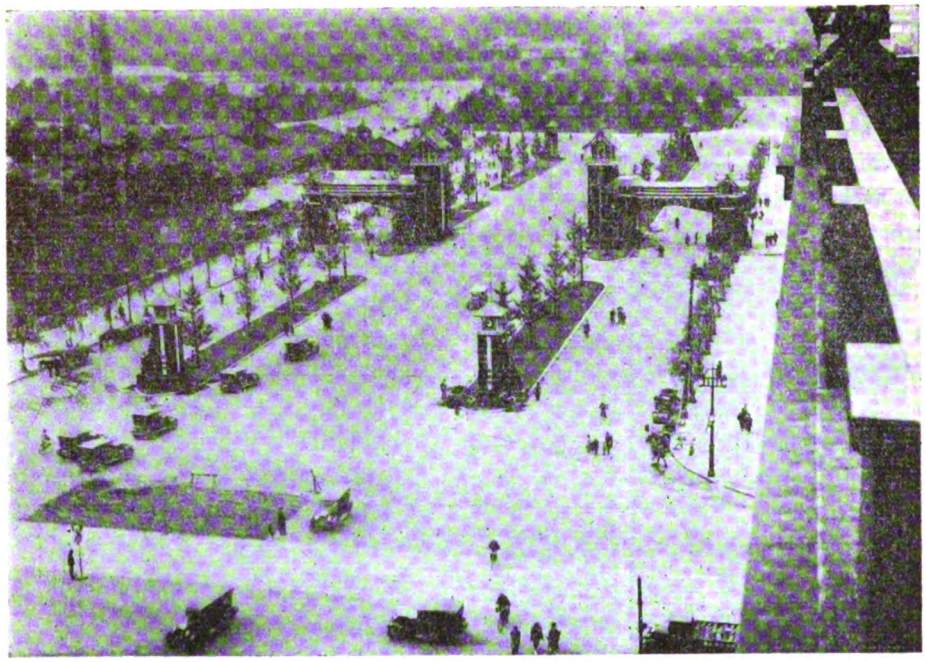

The avenue from the Imperial Palace, Tokyo, to the Central Station, seen from the station plaza. In the center is the Enthronement gate, temporarily erected.

presenting arms and hundreds of thousands of citizens on both sides of the way the Imperial procession goes to the Palace, guarding the Kashiko-dokoro. The procession slowly moving to the Sakai-machi Gate through the avenues of Karasumaru and Maruta-machi is indeed a picture scroll. The magnificent and rare spectacle reveals the felicitous characteristics of the age in which the eighty millions of loyal subjects are living.

At 3:15 p.m. the vanguards of the Imperial cortège arrive at the Kenreimon Gate, the southern main entrance, of the Kyoto Imperial Palace, thrown wide open. The palanquin bearing the Sacred Treasures heads the procession and advances to the broad front court of the Shunko-den hall, while the Imperial carriages approach the porch temporarily erected for the occasion on the eastern side of the Shishin-den Palace. Their Majesties leave the carriages and enter the sitting room in the Palace. They are to occupy this room until Nov. 26, when they return to Tokyo.

Rituals in Front of Kashiko-dokoro

November 10 was the day on which His Majesty the Emperor performed the solemn ceremony of enthronement. By this ritual the Emperor accedes to the lofty seat of the Takamikura, succeeding in the unbroken line of rulers, by virtue of the provisions of the Constitution and founded upon the divine rescript of the Great Ancestral Goddess, Amaterasu O-mikami, to rule the Empire of Japan.

It was essential to report his Ascension to the Throne, first of all, formally to

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the Great Spirit of the Ancestral Goddess, which was followed by the despatch of Imperial messengers to the spirits of the Gods of heaven and earth, that is, those enshrined in the Korei-den Hall and Shin-den Hall in the Tokyo Palace, as well as the mausolea of the preceding Emperors. This was the morning event of the day.

This was followed by the ceremony at the Shishin-den Palace in the afternoon. The latter event consists in the Emperor's personal announcement to the nation of his accession to the Throne It was on January 17 this year that the announcement was made by the Imperial Household Department to the effect that the Grand Ceremony of Enthronement would be held at Kyoto on November 10, and since then all the people awaited with impatience the arrival of the happy day. The day had come! An auspicious atmosphere enshrouded the old,tranquil city.

The bright day dawned with the opening of the main gate, Kenreimon, and the Kenshunmon Gate at the south-eastern side of the Kyoto Imperial Palace at 6:15 a.m. At 8:20 a.m. some 1,800 persons privileged to attend the ceremony took their seats in the second waiting-pavilion, some in full dress gold-braided with white trousers, and others in civilian full dress. At the same time, high dignitaries ranking from the Grand Order of Merit to the First Order, including Fleet-Admiral Count Togo, Premier Baron Tanaka and the other State Ministers, and others specially privileged reached the first waiting-pavilion, in company with their wives court dress. They numbered about 280.

T. I. H. Prince and Princess Chichibu, Prince Takamatsu and other Princes and Princesses directly related to the Emperor, as well as other Imperial Family members, numbering twenty-seven, entered the Palace. A little later fifteen Ambassadors and Ministers accredited to the Imperial Court, headed by Dr. Solf, Ambassador of Germany and doyen, and eleven special envoys despatched by their respective Governments, arrived, accompanied by their wives and members of staff, numbering 67, at the pavilion reserved for them. All of them awaited the opening of the solemn ceremony. It was nine in the morning.

Prior to this, the Shunko-den Hall in which the Imperial Sanctuary rested in state was fully decorated by ritualists; in the center of the inner sanctuary was the throne for His Majesty the Emperor, with that for Her Majesty the Empress at the eastern side, while the southern corridor on which thin mats were laid was allotted to the Princes of the Blood. The outside of the Shishin-den was guarded by the Imperial Guards of Honour. Gong and drum-beaters and other Court guardians occupied their positions. A few minutes later gongs and drums signalled the opening of the ceremony. Ceremony commissioners took up their respective posts in front of the Throne. It was 9:20 a.m. The scene was solemnity itself. Ten minutes later with the melody of Japanese flutes, flageolets, harps and other native musical instruments a court ritualist advanced and opened the front door of the Kashiko-dokoro. All stood and bowed. This formality was followed by the offering of fresh rice, vegetables, fish and shellfish to the divine ancestral spirits by ritualists. Then Prince Kujo,

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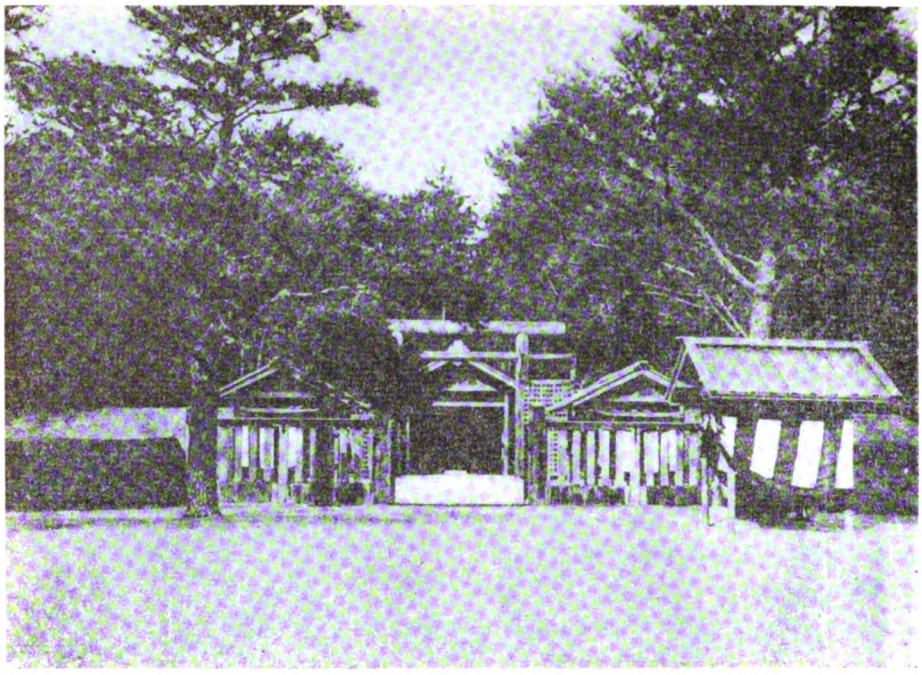

The Emperor Jimmu's Mausoleum at Mt. Unebi

Chief Court Ritualist, bowed before the Sanctuary and said a prayer amid profound obeisance by all those who were present. It was near ten in the forenoon and the presence of Their Majesties was awaited.

At 10 a.m. His Majesty in Haku-no-Gyofuku or white silk robe made his appearance. Both robe and skirt were white, the only variety being found in the light pink of the lining of his outer skirt. He wore a diadem also pure white, with a sceptre near his breast.

Her Majesty the Empress was attired in ceremonial dress, traditional from time immemorial; silk *Karaginu*, an undercoat, and *On-Itsutsuginu*, five-fold silk garment, her hair being dressed *O-suberakashi*, wide at the side and long at the back. Their Majesties first made their appearance at the Giyo-den Hall, just adjoining on the west the Shunko-den, where the Imperial Sanctuary was placed, a little before ten o'clock. Being then ushered by Prince Ito, Grand Master of Ceremonies, and Mr. Ikki, Minister of the Imperial Household, the Emperor slowly walked through the passage covered with white cloth leading to the western corridor of the Shunko-den. Just before him Viscount Tsuchiya, court chamberlain, proceeded carrying the Sacred Sword, and Viscount Kaieda court chamberlain, followed His Majesty, bearing the Seal. Court Chamberlain Kanroji held the train of His Majesty's skirt and Court Chamberlain Kinoshita carried His sceptre. At the Giyo-den Hall he was received by the Princes of the Blood, Premier Baron Tanaka and the other members of his retinue, who had been waiting for him there. Followed by them His Majesty entered the Shunko-den. Soon after-

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wards Her Majesty the Empress, escorted by Vice-Grand Master of Ceremonies Watanabé, and Mr. Kawai, Steward, proceeded to the hall. It was just ten. When His Majesty took his seat on the throne in the inner sanctuary, the two chamberlains, bearers of the Sacred Sword and Seal, advanced toward the Emperor and placed the treasures on stands on either side of the Throne, and retired. At 10:15 the Empress proceeded to the inner sanctuary, as the Emperor did, and was seated on her throne beside the Emperor. Prince Kujo, Chief Court Ritualist, respectfully approached His Majesty, to whom he handed a branch of the *sakaki* tree, a sacred emblem. His Majesty took the bough and offered it to the Great Spirit of the Ancestral Goddess, bowing before it. Then he read a formal announcement aloud to his August Ancestress, of his Enthronement. His voice was sonorous in striking contrast to the dead silence of the hall. This finished, Her Majesty followed his example; she offered another bough of *sakaki* and bowed reverently before the Divine Spirit. Now the ceremony was brought to an end. Their Majesties, all the participants standing and making deep obeisance to them, retired and went to the rest-chamber, followed by their retinue in the same order as they entered the Shunko-den. It was 10:30. The others left the scene twenty minutes later. This was the conclusion of the Ritual before the Great Ancestral Goddess at the Kashiko-dokoro, one of the most significant events in the Euthronement Ceremony.

Shishin-den Hall Ceremony

The Kashiko-dokoro Ceremony was succeeded by that at the Shishin-den in the afternoon. The hall and courtyard had been thoroughly cleaned and decorated. The two thousand high functionaries and other privileged persons participating in the morning ceremony in front of the Imperial Sanctuary retired to their waiting-pavilions. At 1:30 p.m. they were led to the southern court-yard of the Shishin-den by the Ceremony officials and then those who had been waiting in the first pavilion also were ushered in. In the meanwhile, officials, each vested with his important duty, ranged outside the two gates of Nikkwa and Gekkwa. Others then occupied the space from the westen corridor to the eastern, and were followed by others who assembled at the second resting-pavilion.

Finally Dr. Wilhelm Solf, German Ambassador, Doyen of the Corps Diplomatique, and the other foreign envoys, and their wives, were guided by a master of ceremonies and reached the western side of the *Takamikura* (the Imperial Throne). Then Premier Baron Tanaka, in a black robe and wearing a diadem with a suspended top-ornament, with Dr. Ikki, Minister of the Imperial Household, also in black, took his position above that of the Grand Ceremony Commissioner, which meant he occupied the highest seat of all Japanese subjects. The prime minister stood there and waited for the arrival of the time of solemnity.

At 2:35 p m. T. I. H. Prince Chichibu; Prince Takamatsu; Prince Kanin, President of the Grand Ceremony Commission; Prince Fushimi, Sr. and Jr.; Prince Kaya; Prince Kuniyoshi Kuni and Taka Kuni; Prince Nashimoto; Prince Asaka; Prince Higashi-Kuni; Prince Kanin; Jr.;

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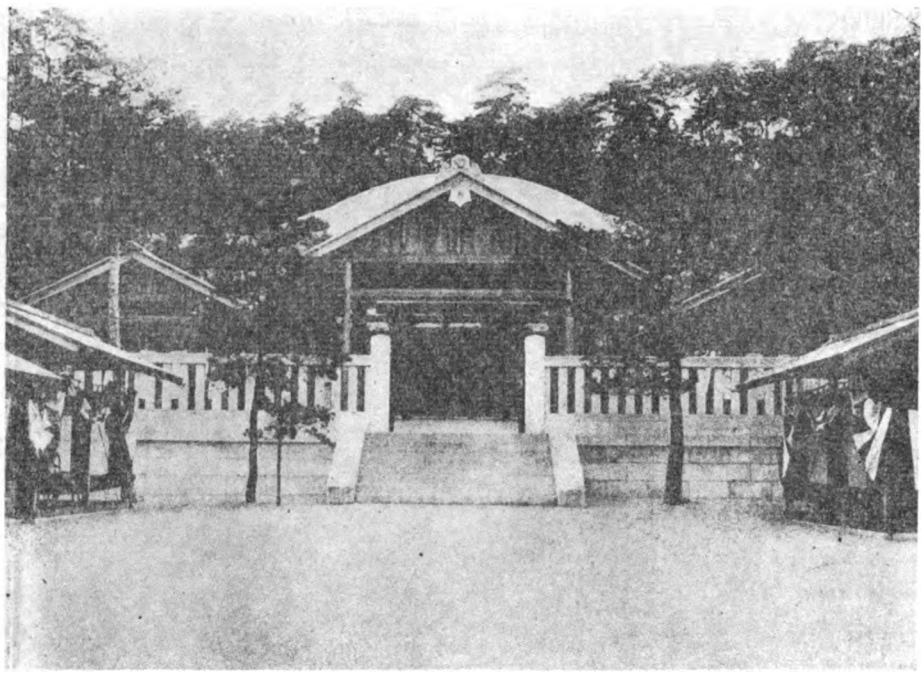

The Emperor Meiji's Mausoleum at Momoyama, Kyoto.

Prince Yi of Chosen; and Prince Yi Kun of Chosen who had already assembled at the eastern entrance to the northern corridor were ushered in by a master of ceremonies and occupied their seats under the steps in front of the Takamikura.

His Majesty then arrived at the northeastern corner of the Shishin-den. He was in a yellowish red robe, symbolizing the Rising Sun, the colour for the exclusive use of His Majesty. He entered the hall from the central entrance of the northern corridor, ascended the northern stairs of the Takamikura, and with the solemn announcement of "Kei-hitsu" (hush) uttered by Master of Ceremonies Kato together with one beat of a gong he took his seat on the Throne within the curtains, amidst the obeisance of all present Viscount Makino, Lord Keeper of the Privy Seal, attended him, standing at the northeastern corner of the dais outside the curtains. Soon after His Majesty occupied the Throne, Her Majesty the Empress approached her seat, in brilliant full court dress of On-Itsutsuginu, or five-fold garment, On-Karaginu, and On-mo her hair dressed in *Osuberakashi*, down her back. She was ushered by Chamberlain Honda and followed by Mr. Kawai, Steward, Takeya, Head Lady-in-Waiting, and other court ladies. She also advanced over the mats on the northern corridor of the hall and entered from the central entrance of the corridor. Amid the profound obeisance of all present she sat on the chair of the Michodai, the Empress's throne.

At 2:47 p.m. His Majesty the Emperor stood up and read the Imperial Rescript in a clear, loud voice to the assemblage. He formally announced that he had acceded to the Throne inherited from the Imperial Ancestors of unbroken

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line of nearly twenty six centuries. He laid stress upon the spiritual union between the Sovereign and people as well as the furtherance of the friendly relationship with the Powers. Premier Baron Tanaka after reading a loyal reply to the Imperial rescript, advanced to the centre of the southern court-yard of the Shishinden just between the Banzai banners, facing His Majesty, and with full enthusiasm shouted: "Banzai for His Majesty the Emperor!" He repeated this three times, which was echoed by the assemblage of two thousand, facing the Shishinden. The roar vibrated through the huge court-yard. It was just 3:00 p.m. on the memorable Nov. 10, 1928.

Those present said they saw the Takamikura as if enshrouded in auspicious violet clouds. This most significant rite was thus fulfilled. The sound of "Kei-hitsu" was again heard, and all the participants retired from the hall.

The Daijosai Festival

Four days after the ceremony at the Shishin-den another, no less important, was held at the Daijogu Palace specially erected for the occasion within the precincts of the Sendo Palace. It was the Daijosai Festival conducted from the evening of Nov. 14 to daybreak on the following morning. The service consists in His Majesty's personal offering of an oblation of boiled rice fresh from the new crops of the fields of Yuki and Suki, specified by the Imperial Household, together with *Shiroki* (white saké) and *Kuroki* (dark saké) brewed from the Yuki and Suki rice, fresh vegetables, fish and shellfish collected all over the country, to the Great Ancestral Goddess, Amaterasu-O-Mikami, and the hundreds of thousands of Gods of Heaven and Earth, after which His Majesty himself tastes the same dishes and wine.

On Nov. 14, from early morning the court ritualists busied themselves with decorating the sacred halls of the Daijogu Palace. At 4:30 p.m. Their Majesties the Emperor and Empress arrived at the Omiya Palace used as their resting-hall. All the members of the Imperial Family had already assembled at the Tongu provisionary palace, changed their dresses to court robes (for men) and juni-hitoé or twelvefold garments (women's dress). It was at 5:30 p.m. that the main gate of the Sendo Palace was thrown open. All the sacred lamps in the chambers of the Palace were lit, while watch fires in the garden began to shoot up in flames. At 6:10 p.m. all the participants gathered in their resting-pavilions. His Majesty purified himself, then he put on a plain silk robe and a diadem. Upon the announcement of Grand Chamberlain Count Chinda, he left the Tongu, preceded by two chambarlains carrying the Sacred Sword and Seal respectively and followed by the Grand Chamberlain and other chamberlains. His Majesty entered the Kairyu-den Hall. One chamberlain offered him sacred hot water, purified clothes and the Imperial sceptre. Her Majesty the Empress then entered the Kairyu-den Hall, followed by a retinue composed of the Head Lady-in-Waiting and other court ladies. At the Hall she was attired in On-Itsutsuginu, On-Karaginu, and On-mo. After being offered sacred hot water by one of the ladies-in-waiting, she took her Imperial cypress fan. During this time the Imperial

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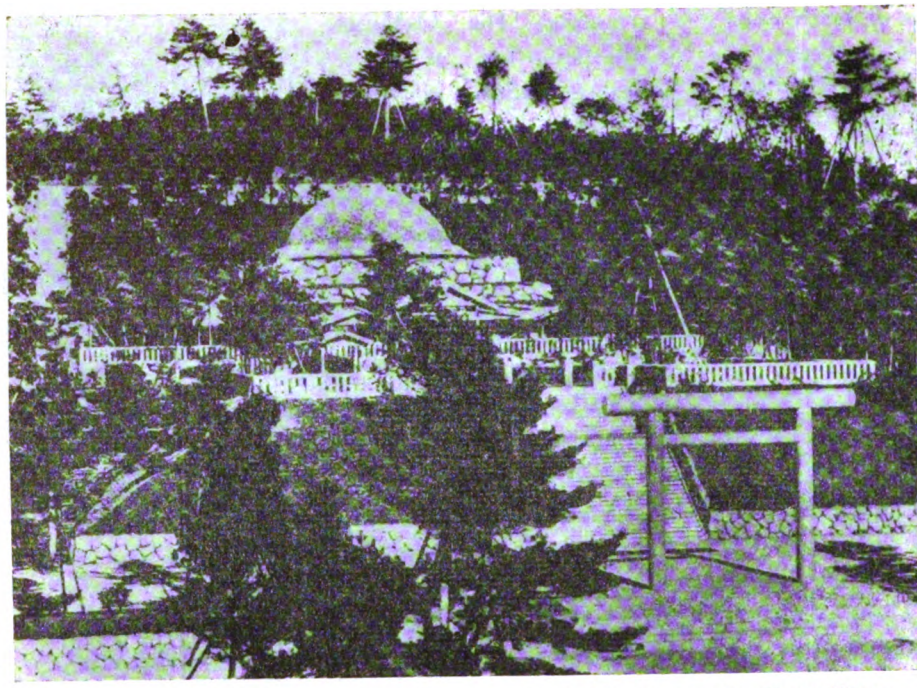

The Emperor Taisho's Mausoleum (Tama-ryo) at Asakawa, near the Tama River, in Tokyo Prefecture.

Princes, Dr. Ikki, Minister of the Household, Viscount Makino, Lord Keeper of the Privy Seal, Count Chinda, Grand Chamberlain and other high officials composing His Majesty's retinue altered their dresses to court robes with sacred overwear. Hikage-no-Kadzura, strings made of wild vines, "Unsunned Vines" literally translated, are hung on their coronets. They wore sacred swords. As for the followers of Her Majesty, the Princesses of the Blood and court ladies put on twelvefold garments which were covered with *Oimiginu* or sacred overwear. On their heads also hung shadow vines. Both the men and women awaited the arrival of Their Majesties on the eastern corridor of the Kairyu-den. From the Yuki kitchens were heard the melodious tunes of a folksong of Rice-threshing played by court musicians. Court ladies hulled in the mortars rice fresh from the Yuki Sacred Paddy-fields, while court ritualists cooked the food to be offered to the Spirits of the Gods. On stands were placed rice, millet, and other staple products from the prefecture in which the Yuki paddy-fields were situated. When this rite was over, Prince Kujo, Chief Court Ritualist, proceeded to the Yuki Main Hall and said a prayer to the sanctuary, awaiting the arrival of Their Majesties. It was 6:40 p.m.

Soon afterward His Majesty left the Kairyu-den Hall and proceeded to the Yuki Main Hall. He was proceeded by Prince Ito, Grand Master of Ceremonies, and Dr. Ikki, Minister of the Imperial Household, while his path was lighted with torches held by two chamberlains

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marching slowing on both sides of His Majesty. Two other chamberlains walking respectfully on His Majesty's right and left carried the Sacred Sword and Seal respectively, while another chamberlain following His Majesty held the end of his skirt and another official followed carrying His Majesty's Imperial aceptre. A straw umbrella was held over the head of His Majesty by a chamberlain, while its strings were carried by two other chamberlains on his right and left. His Majesty proceeded to the Main Hall from the Hokushinmon Gate. While His Majesty walked along the corridor one chamberlain preceding him, another following him, and two others walking at on his sides unrolled green mats before His Majesty and rolled them up behind him. In this manner the outer sanctuary was reached and His Majesty took his seat there. The Princes of the Blood and other members of the Imperial suite attended him, sitting in the small encampments erected at the sides of the Palace.

Then Her Majesty, followed by the Princesses and members of her retinue, arrived and took her seat in the Pavilion installed at the southern sine of the Main Hall. The Princesses of the Blood and retinue took their seats in the encampments outside the Palace. When her Majesty was seated a traditional old folk-song peculiar to the Yuki districts and the old song of Kuzu were sung by court musicians. Her Majesty made a bow before the Sanctuary, followed by the Princes and Princesses as well as all the dignitaries. At 6:54 the Empress left the Hall, attended by the suite similar to the occasion of her entry. Thus she soon returned to the Kairyu-den Hall.

The offerings were arranged on the corridor facing the sonthern court-yard of the Main Hall. When the voice of "Kei-hitsu" was uttered by a court ritualist, a rough stick in hand, all made a profound obeisance before the oblation.

His Majesty left his seat and proceeded to the seat in the inner sanctuary. He purified his hands. It was a little past seven in the evening. When the sacred music came to an end, His Majesty proceeded to the sacred seat of the Gods erected in the centre of the inner shrine, and offered oblations of rice and other cereals, vegetables, fish and shellfish together with divine wine, which had been carried to him by court kitchen-ladies. His Majesty personally offered them to Amaterasu-O-mikami, the Great Sun Goddess, foundress of the sacred Empire of Nippon, and to all the other gods of Heaven and Earth. After reverent worship, His Maiesty read a Rescript announcing his Accession to the Throne to the ancestral spirits. This rite was immediately followed by another ritual called On-Naorai or personal tasting of the oblation by His Majesty himself. In this he partook of the same food and wine offered to the Gods. This signified that His Majesty shared the happiness of good crops and catch with his Imperial Ancestors. The Yuki-den Rites, the former part of the Daijosai thus ended. Nearing nine in the night the offerings were withdrawn by the court kitchen-ladies. The Emperor again washed his hands in clear water. The oblation was taken back to the holy kitchen. The two ladies-in-waiting who assisted in the offering retired, preceded by two court ritualists walking side by

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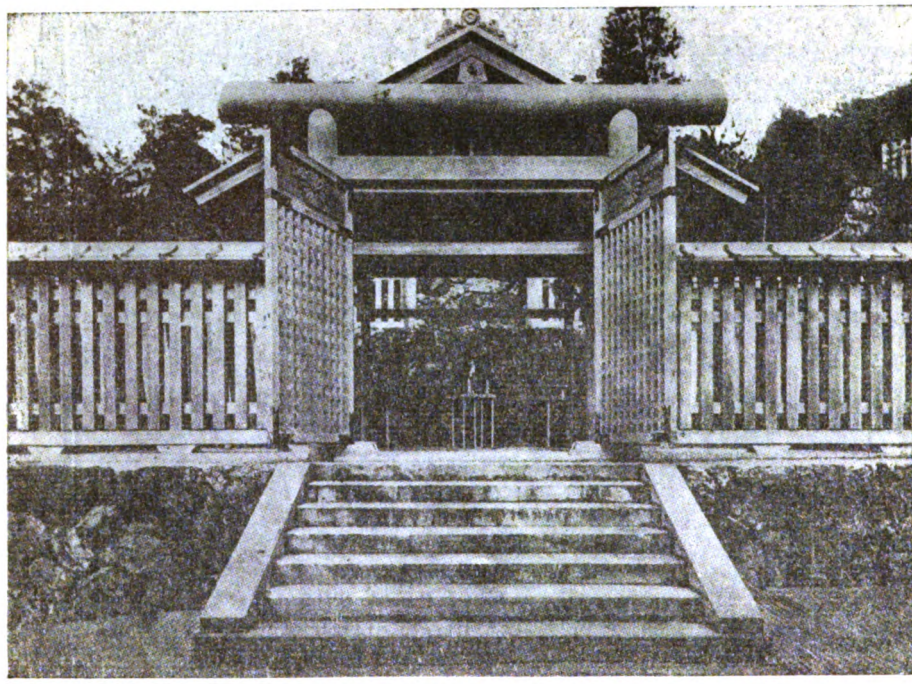

The Emperor Komei's Mausoleum.

side, torches in hand. Then all the participants withdrew. The Kagura music came to an end. His Majesty, in the same manner as when he entered the Hall, returned to the Tongu provisionary hall through the Kairyu-den Hall. It was 9:25 p.m. It was toward ten that all the dignitaries in the Hall as well as those on duty in the Imperial garden retired to the resting-pavilions. The solemn service of the Yuki Oblation came to an end.

In succession to the Yuki Service, the ceremony of the Suki Rites, were commenced. The Emperor again made his appearance at the Kairyu-den Hall at 12:15 a.m. being immediately followed by the Empsess. Similar formalities to the Yuki Service were conducted. The only difference lay in the singing of the provincial folksong, peculiar to the Suki districts. His Majesty offered the oblation in like manner, and made announcement of his Accession. It was 2:45 a.m. With the On-naorai or personal tasting of his food, His Majesty went through the rites. All retired. Thus one of the two principal rituals of the enthronement was successfully brought to an end.

The Emperor returned to his chamber in the Imperial Palace from the previsionary hall of Tongu, when the clock pointed to a little past four in the morning.

Omiaé, Grand Banquets

After the Enthronement and Daijosai Ceremonies were over, the joyful days of the Grand State Banquets arrived. On Nov. 16 and 17 the banquets were given on an extensive scale. On the first day the Foreign Envoys together with the

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Government high dignitaries, representing the nation as a whole, were invited. Special mention should be made of the honour given to specially privileged people gathering from various parts of the country, worthy to represent the Japanese people, who were favoured with the Imperial invitation. Early in the morning all functionaries in charge of the feasts were busy decorating the huge dining hall. Toward 11 a.m. those honoured with the Imperial invitation thronged in the No. 1 and No. 2 resting-halls. A few minutes later the Imperial Princes of the Blood with the Princesses, all in full dress, arrived at their resting-pavilion, which was followed by the arrival of the Foreign Representatives with their wives. The sight was a spendid one. His Majesty in the full dress of Generalissimo arrived at his special resting-hall inside the No. 1 pavilion at 11:55 a.m. He was escorted by two chamberlains bearing the Sacred Sword and Seal. Her Majesty the Empress was in robe decolleté. She was followed by her suite and soon entered the resting-hall to join her consort. Audience was granted to Fleet-Admiral Count Togo, Admiral Count Yamamoto, Premier Baron Tanaka, the other State Ministers, Privy Councillors and other high officials. Then His Majesty was ushered into the dining hall by the Grand Master of Ceremonies. Dr. Solf, German Ambassador, and twenty-five other Ambassadors, Ministers and Special Envoys were received in audience. It was a little past noon. Amidst profound obeisance, His Majesty took his seat, while chamberlains put the Sword and Seal on stands at His Majesty's sides. After Her Majesty took her seat at the eastern side of the Emperor, the Princes and Princesses of the Imperial Family took their respective seats, followed the others who sat in their established order. It was 12:13 p.m. His Majesty stood up and gave a gracious address in a clear voice, to his subjects and to the representatives of the rulers and presidents of the friendly states. Premier Baron Tanaka' standing, stepped toward His Majesty, and reverently replied on behalf of the people at large; then Dr. Wilhelm Solf, German Ambassador, representing the Corps Diplomatique, approached the Emperor, and expressed his gratitude for the gracious Imperial message, congratulating him upon the grand ceremony of the Enthronement and praying for the prosperity of Their Majesties the Emperor, Empress and Empress-Dowager, and all the members of the Imperial Family. When this was over, all the participants resumed their seats. The curtains of the grand banquet hall were raised; the divine white wine and dark wine were served; and the feast was held. All were full of joy. At 12:30 p.m. the Kume-mai Dance, characteristic of ancient Japan, was given on the central stage and was concluded fifteen minutes later. The Kume-mai Dance was soon followed by the popular rustic dance, Fuzoku-no-Mai, which was brought to an end at 1:15 p.m. Then Gosechi-no Mai, or Five Maidens' Dance, a special feature of the day, was commenced. The dancers were Mlles. Yoshi-ko Kikutei, Hiro-ko Aburakoji, Nao-ko Fujitani, Michi-ko Hinonishi and Aya-ko Namba, all from families of court nobles in Kyoto. It was a fascinating sight and all were charmed by its

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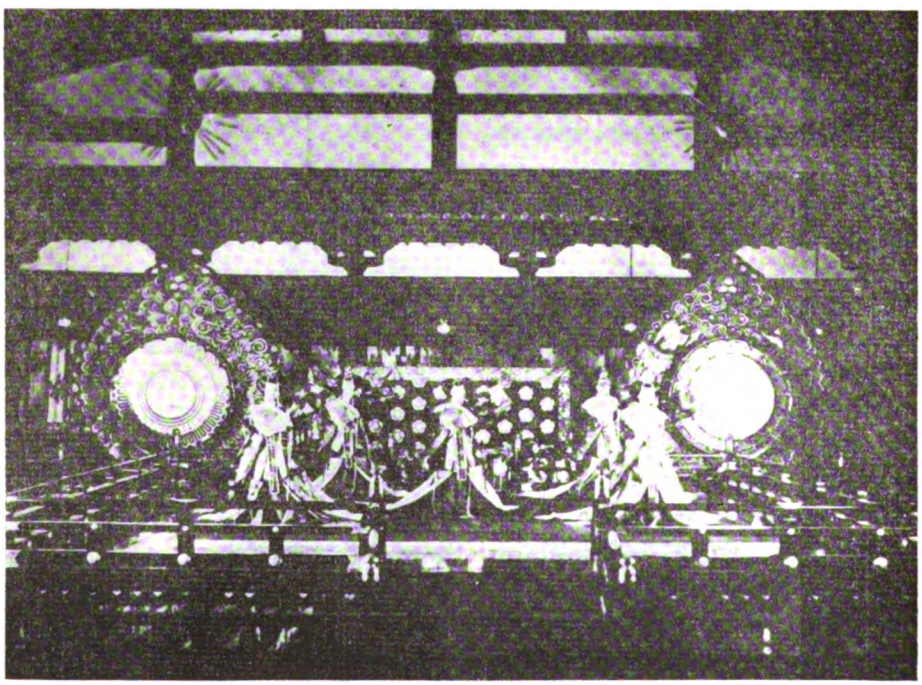
beauty, elegance and gracefulness. The damsels in long-sleeved multicoloured court robes dancing slowly were like fairies from the clouds They danced in accompaniment to the Ōuta played by court musicians. The dance was finished at 1:30 p.m., and Their Majesties retired ten minutes later, being followed by the same suites as when they had entered the hall. All the participants made profound obeisance. Thus the first-day feast was ended with great success.

On the following day the second state banquet was held for about an hour from seven in the evening. In the same attire as on the preceding day, Their Majesties were present, and 2,517 persons were invited to the second Omiaé. In strong contrast to the first banquet, which was of purely Japanese cuisine, the second banquet was of foreign food. This was followed by a soiree.

The most important functions in connection with the Enthronement, that before the Kashikodokoro, the Shishin-den rites, the Daijosai festival, and the grand state banquets were thus carried out with brilliant success.



The famous Gosechi-no-mai, or Dance of Five Maidens, as performed at the Enthronement Banquet.

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His Majesty the Emperor of Japan

THE formal ascension of the Imperial Throne of Japan by His Majesty the Emperor Hirohito, as wise as he is benevolent, occasions universal rejoicing among all of the Japanese race.

His Majesty is the 124th sovereign of the uninterrupted Imperial Dynasty. He was born on April 29, Meiji 34 (1901), the first son of the late Emperor Taisho, and was named Hirohito Michi-no-Miya.

In his infancy he was placed in care of the late Count Tetsutaro Kawamura, successor of Admiral Kawamura, who was one of the founders of the modern navy of Japan. When the count died, however, in 1904, the young prince returned to the palace of the Crown Prince.

When he was eight years of age, in 1908, Prince Hirohito entered the Gakushuin (Peers' Academy), the principal of which then was the late General Nogi, of Port Arthur fame. Under the guidance of this renowned warrior, the young Imperial pupil pursued his studies with great assiduity, and it is said that he was never once tardy in reaching school.

After his illustrious grandfather, Emperor Meiji, passed away on July 30, 1912, and his father, the late Emperor Taisho, ascended the Throne, Prince Hirohito became Crown Prince. At the same time he acquired the rank of sub-lieutenant in the army and navy.

When he had graduated from the primary course of the Peers' Academy, in 1914, the youthful heir to the Throne began a private course of study under the direction of Fleet-Admiral Count Togo, which he completed in February, 1921. During this period his formal investiture as Crown Prince took place on November 3, 1916, the birthday anniversary of the Emperor Meiji, and three years later the celebration of his coming of age took place.

The Prince started on his tour of Europe in March, 1921, and returned home safely on September 3 of the same year.

His Majesty has enjoyed good health since his childhood. He takes keen interest in all kinds of athletic sports and outdoor games, and particularly enjoys horseback riding, and swimming.

His kindliness has endeared the Emperor to his subjects to an unusual degree. It is related that when he visited the island of Sado, while he was still Crown Prince, it was raining heavily. The hood of his rikisha was put up, but the Prince ordered it to be lowered when he noticed that the roadside was lined with the people, standing bareheaded in the rain. As he was not wearing an overcoat, the Prince was drenched to the skin, but he appeared not to mind it in the least, in his pleasure at the affectionate welcome of the islanders.

One of his aides-de-camp respectfully suggested putting up the hood to protect him from the downpour, but the heir to the Throne smilingly refused, declaring that he would share the rain with his future subjects. His attendants were much moved by the Prince's solicitude for the people.

When His Majesty was still a little boy, it was his custom to go from his

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palace in Takanawa every Saturday afternoon to visit his Imperial parents. Whenever he went on excursions into country districts, he always brought back for them presents of special products of the localities he visited.

When, as Crown Prince, he was in Europe, he spent much time and thought on selecting gifts that would delight his father and mother, and despite a very busy life wrote frequent letters to them.

On his becoming Regent of the Empire, owing to the ill-health of the Emperor Taisho, his father, he frequently visited the latter to comfort and care for him, despite the heavy responsibilities of State. This was intensified toward the end of the year 1926, when, with the Crown Princess, he scarcely left the bedside of the Imperial patient.

When the sad final parting at last came, in the night of December 25, 1926, the heir to the Throne showed the utmost fortitude amid his intense grief in immediately going through the necessary informal ceremony of succeeding to the sovereignty of the Empire.

The Emperor takes special interest in the study of biology, and a well-equipped laboratory was erected for his use in the grounds of the Akasaka detached palace, where he resided after ascending the Throne until this year, when he removed to the main Imperial palace. The laboratory has now been re-erected in the gardens of the latter.

As ruler, the Emperor is keenly concerned in the food problems of the Empire, and at the Akasaka palace had a rice-field laid out, in which he personally studied the most scientific methods of the culture of the staple food of the people.

Taking after his illustrious grandfather, the Emperor Meiji, the youthful Emperor is a talented poet, the poems of both sovereigns being characterized by their benevolent sentiments towards their subjects.

The following are some of His Majesty's verses:

(Dawn Clouds on a Peak)

Akatsuki ni koma wo todomete
miwataseba
Sanuki no Fuji ni kumo zo kakareru
(Halting my horse at the foot of Sanuki-Fuji, the new year morning clouds on the peak held my gaze)

(New Year Sentiments)

Aratama no toshi wo mukaete iya
masu wa
Tami wo awaremu kokoro narikeri
(This new year deepens my affection for my subjects: may they ever be happier!)

(The Glorious Mountain)

Tateyama no sora ni sobiyuru
ooshisa yo
Narae tozo omou miyo no sugata mo
(Above its hills Mt. Tateyama rises sublime in the serene blue of the heavens: may my reign be as glorious!)

(The Pure River)

Hiroki no wo nagare yukedomo
Mogami-gawa
Umi ni iru made nigorazari-keri
(Pure, exalting, flows the River Mogami through the broad plain, till it reaches the sea)

(The Mountain's Example)

Yama-yama no iro wa arata ni
miyuredomo
Waga matsurigoto ikani ka aruran

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Facsimile of a copy of a poem by H. M. the Emperor.

(The grandeur of the mountains at the dawn of the year stimulates the enlightenment of my reign)

Again resembling the Emperor Meiji, frugality is an outstanding characteristic of the Emperor. This is shown in the simplicity of his meals. He prefers food in the western style, and especially vegetable dishes prepared by the Empress. His breakfast usually consists of oatmeal, ham and eggs, and toast, and three or four plates are sufficient each for his lunch and dinner.

His Majesty prefers a morning coat while in his study, and a lounge suit for wear out of doors in private. When passing through the streets the Emperor wears the field uniform of generalissimo, and full dress uniform, with his decorations, on state occasions, as at important ceremonies or when receiving foreign envoys in audience. For his hair, he favors the English style.

The Emperor rises between 6 and 7 oclock in the morning, and never fails to worship, facing in the directions of the Tama and Momoyama mausoleums of his father and grandfather. After breakfast, which is served at 8 oclock, he spends the morning in his study. In the afternoon he takes a ride on his favorite horse, plays golf or tennis, or takes a walk. After a bath at half past four, His Majesty spends the time until dinner

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at 6 oclock, in attending to affairs of state, which is continued after dinner for matters of urgency. Otherwise he spends the evening with his family, and in reading newspapers, magazines, etc. After making an entry in his diary, the Emperor retires between 9 and 10 oclock.

His Majesty, while still Prince Regent, married Princess Naga-ko, daughter of H. I. H. Prince Kuni, on the morning of January 26, 1924, before the Kashikodokoro, the Imperial Sanctuary, at the palace.

The formal betrothal ceremony had taken place on September 28, 1922, and the wedding had been intended to be held in the autumn of 1923, but the earthquake and fire that devastated the capital intervened on September 1, 1923, and the ceremony was postponed in accordance with an Imperial rescript, issued on September 19.

This token of affectionate sympathy with the sufferings of the people aroused the emotion of the citizens, and on their behalf the Governor of Tokyo Prefecture and the Mayor of the capital respectfully urged that the marriage ceremony be performed as originally planned. The Prince Regent, however, adhered to his determination to postpone it.

Recollection of this gracious episode enhances the joy of the subjects of His Majesty on the auspicious occasion of his formal enthronement.

Lantern parade in Tokyo, celebrating the enthronement.

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Her Majesty The Empress

HER Majesty the Empress is the eldest daughter of H. I. H. Prince Kuniyoshi Kuni, at whose mansion in Azabu, Tokyo, she was born on March 6, 1903. Her father is the son of H. I. H. Prince Seirei-in, who was prominent in the events of the Imperial Restoration of Meiji. Prince Kuniyoshi is well known to be one of the cleverest members of the Imperial House. Her Majesty's mother, Princess Kuni, is the seventh daughter of the late Prince Tadayoshi Shimazu, descendant of the feudal lords of Satsuma, and is a model of Japanese womanhood.

The Princess Naga-ko was chosen as consort for the then Crown Prince in June, 1919, when her father was in command of the army division at Toyohashi. The Minister of the Imperial Household, Viscount Hatano, went there to inform Prince Kuni of this, which was followed on June 10 by announcement of the Imperial engagement. In 1922, an Imperial rescript on June 20 was followed on September 28 by the formal ceremony of exchanging betrothal gifts. The wedding ceremony, postponed on account of the great earthquake, was on January 26, 1924.

After she was chosen as the consort of the Crown Prince, Princess Naga-ko ceased attending the Peeresses' Academy, and pursued her studies in private at her father's mansion, so as to fit her for her duties in the future as Empress. She gave special attention to fine arts and classics, as well as to agriculture, personally cultivating rice and other cereals and plants in her father's gardens. This was indeed fitting for the fiancee of the future sovereign of the Empire known from ancient times as Mizuho-no-kuni, or Land of Luxuriant Rice-fields. She also gave considerable time to listening to lectures by learned scholars.

The school-mates of the Empress, in her childhood days, remember her for her intelligence and her gracious character. Moreover, it is particularly gratifying to the people, that Her Majesty has always been blessed by unusually good health.

At the time of the catastrophe of September 1, 1923, she was spending the summer at her parents' villa at the Akakura hot springs, and learned in detail about the sufferings caused by the great earthquake. Consulting her mother, and aided by her younger sister, Prince Nobu-ko, and her ladies, the future Empress sewed a quantity of clothes, which she sent to victims in the stricken area. On returning to Tokyo, she frequently visited the Red Cross hospitals and the temporary hospitals donated by the United States. Her tender-heartedness makes her an ideal companion for a Sovereign of the benevolent characteristics of the present Emperor.

Her Majesty delights in composing poetry, which is enhanced by her skill in calligraphy. Some of her poems are as follow.

(Uprightness)

Ikabakari mi wa hikuki tomo magokoro wo
Tamotan hito zo touto karikeri
(Uprightness transcends rank: mind is supreme over position)

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Her Majesty The Empress

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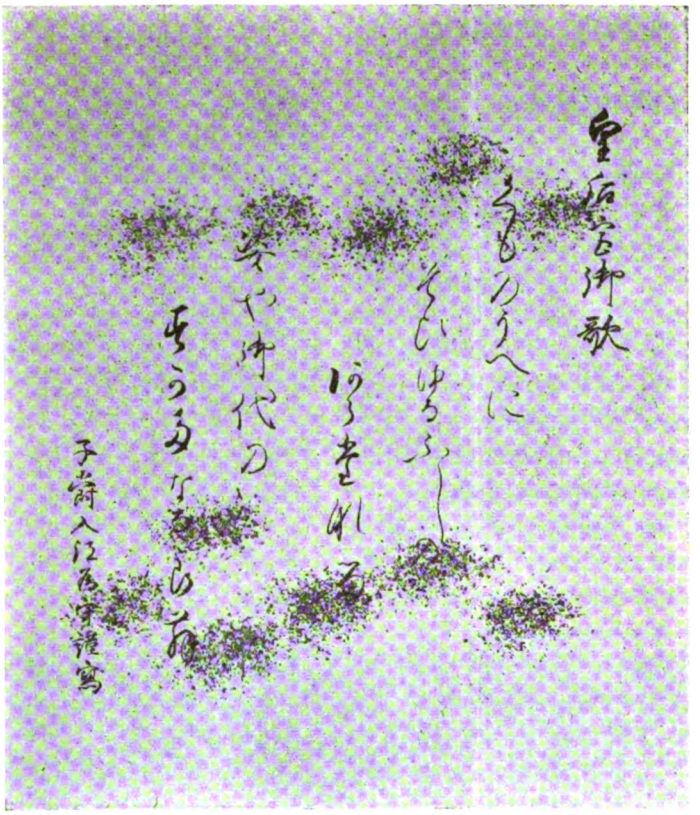

Facsimile of a copy of a poem by H. M. the Empress Naga-Ko.

(Early Grasses)

Karekusa no hima ni oitaru hatsu-wakana
Tsumite sasagen Kami no mimae ni
(Amid the withered grasses the first green of spring peeps out: I gather and make offering to the ancestral Gods)

(New Year Dawn on the Peak)

Hatsu-hinode orogami oete kaerimiru
Sora ni tsuzukeri Fuji no takane wa
(I worship the first sunrise of the new year, in whose sky towers the lofty peak of Fuji)

(Clear Water of the River)

Mina-soko no sazare no kazu mo yomu bakari
Kawa no nagare no kiyoku mo aru-kana
(Through the pure limpidity of the stream, I count its pebbles)

(Fuji in the Clouds)

Kumo no ue ni sobiyuru Fuji no arata-naru
Sugata ya miyo no sugata naru-ran
(Sacred Fuji, seen through its veil of clouds, pictures the Imperial reign).

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The Significance of the Enthronement Ceremony

Preliminary Ceremonies

THE ceremonies in connection with the Enthronement of His Majesty the Emperor Hirohito, held in Kyoto in November this year are of deep significance. It was on the initiative of the late Great Emperor Meiji that Kyoto was selected as the place where the Enthronement Ceremony is to be held generation after generation. When the Emperor Meiji proceeded to Kyoto in 1880 he deplored the ruined condition of the ancient capital of the Empire and gave the august command that the Enthronement Ceremonies thereafter be held in Kyoto and nowhere else. Upon this Imperial Rescript, the Imperial Palace commenced to be repaired. The ceremonies are described in detail in the Imperial Household Law and the Enthronement Act, and the first ceremonies since the enactment of the two laws were those on November 10, 1915, for the late Emperor Taisho. By *Tairei* or Grand Ceremonies are meant two important ceremonies, the Enthronement and *Daijo-sai*, or Great Thanksgiving, when the products of land and sea are offered at the shrine of the Imperial Ancestors. Both ceremonies are performed only once during the Era of a reigning Emperor. They are the most sacred Imperial Family and, consequently, national, events of Japan. This is the reason why they are called *Tai-rei*, literally, Great Etiquette, or Ceremonies.

The former ceremony of the Tairei consists of the formal ceremonies incident to the Enthronement, which are postponed until after certain prescribed periods of mourning have passed after the demise of the preceding Emperor, and which are thus celebrated with all pomp, ceremony and solemnity for reporting to the Spirits of the Imperial Ancestors the accession to the Throne of the reigning Emperor as Sovereign ruling the whole Empire of Japan, with the Three Sacred Emblems, Mirror, Sword and Jewel, handed down from the progenitors of the Race and preserved in the sacred shrines. In the meantime, the Ascension of the Throne is formally announced to the Japanese subjects in general.

As for the latter ceremony or Daijo-sai, as has already been touched upon, it lies in the personal offer of the reigning Emperor, after his accession to the Throne, of the new crop of rice of the year together with other products of land and sea to the shrines of the Imperial ancestral gods, while partaking himself of the offerings personally. This solemn event also occurs but once in his reign.

This year these functions were decided to be performed from November 10 to 17; Kashiko-dokoro Omae-no-gi or Ceremony before the Imperial Sanctuary and Shishinden-no-gi or Ceremony at the Shishiiden Palace on November 10, Daijo-sai on November 14 and 15, and finally Dai-Kyoen or Grand Banquets on November 16 and 17.

When auspicious dates for the various august ceremonies of the Coronation are

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thus decided upon, *Zengi* or preliminary ceremonies, preparatory to the *Hongi* or main ceremonies, are conducted. These preliminary ceremonies are the date-reporting ceremony personally performed by the Emperor before the *Kashikodokoro*, or the Imperial Sanctuary, in the Imperial Palace at Tokyo, together with the Princes of the Blood, when His Majesty utters an august prayer that all good fortune may attend the forthcoming ceremonies, and the subsequent messenger-despatching ceremony, for announcement of the days of the *Tairei* before the mausolea of the first Emperor Jimmu, and the most recent preceding rulers, the Emperos Ninko, Komei, Meiji and Taisho, as well as the Grand Shrine of Isé dedicated to the Ancestral Goddess Amaterasu-Omikami, to all of which are conveyed offerings. These ceremonies reflect the true national spirit of Japan, the chief characteristics of which lie in the reverence of ancestors and fulfilment of filial duty to one's parents, the example of which is set graciously by the Ruler himself. Besides, there are held ceremonies for reporting the dates of the Grand Ceremonies, before the Koreiden and Shinden in the Imperial Palace; the time-honoured ceremony of selecting the sacred Suki and Yuki paddy-fields for planting the newest rice of the year; the purification of the *Daijo-gu* Palace where the important *Daijosai* festival is performed; that of the provisionary hall of the Imperial Sanctuary in the Nagoya Detached Palace; that of the sacred chosen rice-fields; the purification of the rice-fields previous to the reaping ceremony; then the reaping ceremony; and a ceremony for conveying the crops of the Suki and Yuki fields to the Imperial Family.

Prior to the Grand Ceremony of the Enthronement, His Majesty the Emperor, together with Her Majesty the Empress, proceeds to the Imperial Palace at Kyoto, taking with them the Three Sacred Treasures. This is the outset of the *Hongi* or main ceremonies. The two ceremonies of the Imperial Progress to Kyoto and the Removal of the Imperial Sanctuary to the Shunko-den Palace of Kyoto precede the main ceremonies at Kyoto. Immediately before Their Imperial Majesties leave the Capital for Kyoto a festival is performed before the *Kashiko-dokoro* or the Imperial Sanctuary, which is then removed temporarily to Kyoto, being followed by Their Majesties to the western city. The Imperial Sanctuary as well as Their Majesties proceed to Kyoto by special train. On their way, they stop for a night at Nagoya, and the following morning they leave the Nagoya Detached Palace with the Impeaial Sanctuary and go direct to the ancient capital. In the afternoon Kyoto is reached and Their Majesties enter the Imperial Palace, while the Imperial Sanctuary containing the Sacred Mirror is removed to the Shunko-den Palace. As for the other two Treasures, the Sword and Jewel, they ars carried by two chamberlains who never leave His Majesty's side. In this way, the Three Emblems of State are safely carried to Kyoto from Tokyo, and His Majesty awaits the days on which the main ceremonies are to be conducted.

Ceremony of Enthronement

The Enthronement ceremonies are

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divided into the following three:—

Date-reporting Ceremony to the Korei-den and Shin-den: November 10

Ceremony before the Kashiko-dokoro: November 10

Ceremony in the court of the Shishii-den: November 10

The main ceremonies of the Enthronement consist of those before the Imperial Sanctuary and in the Shishii-den Palace, the former being performed in the Shunko-den and the latter in the court of the Shishii-den, as it is named. The Shunko-den festival is in the forenoon, while the Shishii-den function is in the afternoon. The Imperial Sanctuary Ceremony is solemnly conducted by His Majesty to make an august report to the Great Ancestral Goddess, Amaterasu-Omikami, that he has succeeded to the possession of the Three Sacred Emblems and acsended the Throne, and the Ceremony in the Shishii-den Palace is performed with rituals almost similar to those of the Kashiko-dokoro Ceremony.

The Shishii-den Ceremony is conducted by His Majesty to make formal announcement of his accession to the Throne to the Japanese subjects in the presence of civil and military high functionaries. His Majesty proceeds to the Palace and ascends the *Taka-Mikura* or the Imperial Throne, the seat of the Imperial Sovereign. He is followed by Her Majesty the Empress, who takes her seat on a smaller throne placed apart. Then all the Princes and Princesses of the Blood and civil and military high officials enter. Here His Majesty makes a declaration to the people in general that, by virtue of the augustness of the Imperial Ancestors, he has now acceded to the Throne of the unbroken line and has been invested with the authority of ruling the Empire. In answer to the Imperial rescript, the Prime Minister reads an address, and, at the appropriate moment, raises the cry of "Banzai!" which is repeated throughout the land. The Palace on the occasion is embellished with classical decorations, full of grace and sublimity. The courtyard also has archaic adornment, on one side of the Shishii-den steps standing a cherry-tree and on the other an orange-tree, familiar to the Japanese nation from time immemorial.

When the time of opening the ceremonies arrives, guards of honour are lined up outside the Kenrei-mon and Kenshun-mon Gates, and civil and military high dignitaries, peers, those specially privileged, and their wives take up their positions inside the Nikka and Gekka Gates.

When all the officials concerned are in their respective positions, the masters of ceremonies and commissioners of the Grand Ceremony enter the hall. Then follow the Premier and the Minister of the Imperial Household, who advance near the southern eaves and take seats higher than the Chief Commissioner and Deputy-Chief Commissioner of the Grand Ceremony.

In the case of Their Majesties having a Crown Prince, he heads the line of the members of the Imperial Family, princes and princesses of the Blood, taking up positions on both sides near the steps of the Throne. This time, however, because of there being no Crown Prince, the upper positions are occupied by T.

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I. H. Prince Chichibu and Prince Takamatsu, who are in closest relation to Their Majesties.

Soon announcement for clearing the way is heard from the masters of ceremonies His Majesty the Emperor, then enters, wearing a robe of yellowish red silk, and ascends the northern steps of the *Taka-mikura*, when the Sacred Sword and Jewel carried reverently by chamberlains following His Majesty are placed on the stands on either side before him and the wooden sceptre, symbol of Imperial authority, is presented to him. Then the Lord Keeper of the Privy Seal ascends the steps of the dais and proceeds as far as the north-eastern corner of the Throne outside the curtain. The Grand Chamberlain; Chamberlains, Chief Aide-de-Camp and Aides-de-Camp take up positions near the elevated dais in the rear of the Taka-Mikura.

The entry of His Majesty the Emperor is soon followed by that of Her Majesty the Empresss, who ascends the northern steps of her dais in a ceremonial robe consisting of On-Itsutsuginu, On-Karaginu and On-Mo. A lady-in-waiting presents the cypress fan to Her Majesty. When there is a Crown Princess, she heads the other Princesses of the Blood in lining up near the Empress's throne, while the background of her throne is occupied by the Lord Steward to Her Majesty and maids of honour.

When Her Majesty the Empress ascends the Michodai, two chamberlains approach the Taka-Mikura from the eastern and western steps each of the elevation and return to their respective positions after lifting the curtain of the Throne. The same act is then repeated by two ladies-in-waiting to raise the curtain of the Empress's Michodai.

His Majesty now stands with his sceptre held breast-high in both hands and Her Majesty follows his example with her fan in hand. Then all present make a profound obeisance. At this moment the Prime Minister descends the western steps and stands in the middle of the southern courtyard facing north, in front of the Throne. The Emperor then reads an Imperial rescript, which is answered by an address by the Premier, who ascends the southern steps, approaches the Emperor, to whom he presents the address of congratulation, and descends the southern steps. Now he finds himself standing between the Banzai banners, and he shouts three *Banzais* at the top of his voice, at just three o'clock in the afternoon. The Premier's cry of *Banzai* is echoed by the voices of all others present. At this moment the shout is shared by all the people of Japan, not merely within the national boundaries but everywhere a Japanese subject lives. The Prime Minister then goes up the western steps and returns to his position.

The next duty of the two chamberlains is to advance to the Throne, ascending the dais from the eastern and western steps respectively as was done previously, and lower the curtain of the Taka-Mikura. When they return to their positions, the two court ladies approach the Empress's Throne, the curtain of which is let down by them. Now Their Majesties retire, being preceded by announcement of "clearing the path" as at the beginning of the Ceremony. Gongs and drums are beaten at intervals

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while all those who were present leave the Palace. Thus the solemn Ceremony in the Shishii-den Palace comes to a conclusion.

Daijo-sai

Prior to the Ceremony of *Daijo-sai*, that of *Daijo-gu* takes place. Still earlier, the sending of Imperial messengers to state shrines and national shrines to report the fixed dates of the Enthronement ceremonies, simultaneously with the report to the Great Ancestral Goddess in Isé, the purification and exorcism ceremonies, and the *Chinkon* or His Majesty's personal purification ceremony, etc. are conducted. The *Chinkon* ceremony, which is performed prior to the sacred *Daijo-sai*, is the purification of the Emperor's person and to keep his health as sound and his life as long as possible. As for the messenger-despatch ceremony, it is closely related to that of conveying offerings to the great shrines, and may be understood as emanating from the sentiment of God-fearing and worship of ancestors, peculiar to the Japanese people. When all those preliminary ceremonies are over, the main ceremony of *Daijo-sai* is held. First of all, the Ceremony of presenting regalia to the *Kashiko-dokoro* or the Imperial Sanctuary is carried on. The subsequent ceremony of *Daijo-sai* is performed in the *Daijo-gu* a building specially erected for the occasion. Within the enclosure are the two palaces, Yuki-den and Suki-den. At the Yuki-den the evening ceremony takes place, while at the Suki-den is held the midnight ceremony. In ancient times, the *Daijo-sai* was performed in the open court before the Shishii-den. Today a strip of land, 21 *jo* long from east to west and 15 *jo* south to north, is divided into two parts: the eastern half is called *Yuki-den* and the western half *Suki-den*, according to the traditional system. The place is surrounded with a rustic fence made of brushwood, and the two palaces are separated by a hedge. The gates or approaches at the four corners of the brushwood fence are in the style of Shinto *torii*. The two palaces are 4 *jo* long and 1 *jo* 6 *shaku* wide each and are erected all with blackwood, logs being bound with black arrowroot. The roofs are thatched with green grass; the ceilings are of matting; the walls and folding-shutters are of grass. On the ground is laid straw on which are spread straw-mats. White-fringed mates are laid on the floors, and on them is placed a *Saka-makura*, a peculiar bolster-like pillow that is as wide as the mats, and suggests a continental origin.

The northern apartment is the inner sanctuary and the southern one, the transcept. The palace structures have reed walls on the east, west and south. In this enclosure of special structures, recalling the traditional customs of the Mythological Age itself, the Emperor personally entertains the Great Imperial Ancestors as well as the various Gods of Heaven and Earth with the newly harvested rice together with fresh fruit and vegetables, seaweed and shellfish, of which he partakes himself. The ceremony is called *Daijo-sai* and consists of two formalities: the offering of the food at the Yuki-den and the Suki-den. One of the most significant structures, is that reserved for the Emperor for the purification act. This is the Kairyu-den. After having purified himself at this Kairyu-den, the Emperor changes into

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a full ceremonial robe, with black headgear, and wears sandals. Then he slowly moves towards the Yuki and Suki Palaces along the matted floors. In the Holy of Holies, he personally offers the food to the Gods. All the rituals are strictly in accordance with the ancient traditions, and no scene is more solemn and awe-inspiring. After worshipping and making a formal announcement of his Accession to the Throne, he shares the food himself. Since time of yore it is traditionally told that the Yuki-den is dedicated to the Gods of Heaven, and the Suki-den to those of Earth. It may be, however, right to understand that in the evening the Great Ancestral Sun Goddess, Amaterasu-Omikami, is invited as the principal guest of honour, and the Spirits of other Gods are entertained as ordinary guests, and that this is the reason why the Emperor performs personally the festival of evening first at the Yuki-den, and then that of midnight takes place at the Suki-den.

Early on the morning of November 14, the day of *Daijo-sai*, the *Daijo-gu* Palace is cleaned and decorated. At the appointed time, civil and military high officers, nobles, specially privileged persons and their wives assemble in the waiting-hall. Then the Crown Prince and Princess, if any, other Princes and Princesses of the Imperial Family arrive at the Imperial provisionary palace (*Tongu*), which is soon reached by Their Majesties.

By that time the approaches and all the other important places are already guarded by the Imperial guards of honour, and gate-keepers, while higher court officials all take up their respective positions. Then the sacred seats of the Gods of both the Yuki-den and Suki-den Palaces are enshrined. The Chief Ritualist officiates with the assistance of the Vice-Chief Ritualist, Ritualists and Acting-Ritualists. The ceremony is now in gradual progress, and, before offering the food at the Yuki-den Palace, His Majesty enters the Kairyu-den for purification at the appropriate moment, being followed by court chamberlains. Then Her Majesty enters the Palace, being also followed by ladies-in-waiting. All the ritualists and other high dignitaries have already taken up positions. Then the rythmic old folk-song of *Inatsuki* or rice-hulling is heard from the Sacred Kitchen in which rice-hulling begins. After the Chief Ritualist proceeds to the Holy of Holies and reads a Shinto prayer before the altar, the Emperor goes to the Holy of Holies, led by the Grand Master of Ceremonies and the Minister of the Imperial Household, with court chamberlains on both sides. These chamberlains hold torches aloft to light the way. Two other chamberlains walking before His Majesty hold the Sacred Sword and Jewel respectively, while one immediately following him holds a straw umbrella over the head of His Majesty. Then the Grand Chamberlain, Chamberlains, Chief Aides-de-Camp, and Aides-de-Camp follow, and next to them the Princes of the Blood, State Ministers, President of the Privy Council, Lord Keeper of the Privy Seal and Chief Commissioner of the Grand Geremony are in attendance, in this order. At this moment the Chief Ritualist approaches under the southern steps of the Inner Shrine, with two chamberlains holding

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torches each on the right and left sides. Next is the duty of the Sacred Sword and Jewel-holding chamberlains of ascending the southern steps solemnly and proceeding slowly to the interior of the hanging curtains of the transcept. Thus after having set the two Sacred Emblems on the stands they retire beyond the curtains facing the west.

Then the Emperor takes a seat in the transcept, being followed by the Chief Ritualist and Grand Chamberlain. Simultaneously the Princes of the Imperial Family, State Ministers and all the others sit on stools under the purified tents specially prepared in the southern courtyard of the Inner Shrine. Soon Her Majesty tne Empress proceeds to her seat in the courtyard, guided by the Grand Master of Ceremonies and Lord Steward, while two chamberlains hold torches lighting her way. Her Majesty is attended by court ladies and followed by the Princesses of the Blood and Deputy-Chief Commissioner of the Grand Ceremony. Then the Empress takes her seat in the *Choden*, with ladies-in-waiting in attendance outside it. In the meanwhile, the Princesses of the Imperial Family and the members of the suite enter the purified tents outside.

When the high officials of the Grand Ceremony Commission and the Prefectural Governor, representing the district where the Yuki paddy-field are located, take up their respective positions, being followed by court musicians, ancient music begins. This is followed by Her Majesty's worship before the altar. After worship by all the Princes and Princesses of the Blood and by the high dignitaries in attendance, the Empress returns to the Kairyu-den Hall, her suite being similar to when she proceeded to the Holy of Holies.

The next act lies in arranging offerings in the corridors of the Sanctuary's southern courtyard. When the announcement clearing the path has died away, the *Kagura* folk-songs begin to be sung. Then the Emperor arrives at the seat in the Inner Sanctuary, being attended by the Grand Chamberlain and Chief Ritualist who stand inside the curtains of the Transcept. Then offerings are made personally by His Majesty; he worships and reads a formal report of his Enthronement to the Spirits of the Gods; tastes of rice and millet; and drinks of black and white sake. When the food is withdrawn from the altar, the Emperor retires to the Kairyu-den Hall, and again goes through the ceremony of purification. This is the food-offering service at the Yuki-den Palace, the first part of the Thanksgiving. The ceremony at the Suki-den which follows is quite similar to this in every respect.

Grand Banquet

When the Enthronement Ceremony and *Daijo-sai*, the two most important functions, are ended, banquets are held in a temporary dining hall at the Palace in Kyoto. They are of two significances: first, now that the newest crop of rice together with other products of land and sea have been offered to the Imperial Ancestors in Heaven and Earth and the Emperor himself has partaken of the food, His Majesty benevolently shares it with his loyal subjects; second, in celebration of the successful finish of the Ceremony of paramount importance, which takes place only once during the

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reign of an Imperial Ruler, and in the hope that the Imperial Throne will prosper for eternity these dinners are given. The banquets are held in the middle of the day as well as in the evening. At the first day banquet, all the Princes of the Imperial Family, State Ministers and other civil and military high functionaries, nobles, specially privileged persons, and foreign representatives accredited to the Imperial Court are invited to the Horaku-den Hall in the Palace. On the occasion a gracious Imperial message is given, which is answered reverently by the Prime Minister, representing the Japanese people, and the Doyen of the Diplomatic Corps replies on behalf of the foreign envoys. All those who attend are honoured with gifts of black and white sake and *Kashiwa* sake together with an artificial flower of silver. To those who are not invited to the banquets are also given dinners at places where they live. The second-day banquet and night feast are given in a like manner.

Concluding Ceremonies

After the Grand Banquets and night feast are over, Their Majesties commence their personal worship at the Grand Isé Shrine, the Mausolea of the first Emperor Jimmu, and of the four most recent preceding Emperors: Taisho, Meiji, Komei and Ninko, and report to them that the Tairei has been concluded with success, praying, in the meanwhile, for the eternity of the Imperial Throne. Thus the Emperor himself sets an example before the people of the high virtues of filial duty and worship of ancestors. Beginning with this ceremony of Their Majesties' personal visits to the Grand Shrine and the preceding Rulers' graves and ending is the final worship at the Imperial Sanctuary in the Palace at Tokyo, the festivities are included in the Concluding Ceremonies or *Kogi*. Besides worship at the Grand Shrine and Mausolea, they are: Their Majesties' return to Tokyo, the return of the Kashiko-dokoro to the Unmei-den Hall, the sacred dance before the Sanctuary, and the formal report to the Sanctuary, Korei-den and Shin-den. When all these post-Enthronement festivities are over, the Grand Ceremony is completely ended, bringing the people back to their normal routine to enjoy the blessings of the Imperial reign.

The return of Their Majesties to Tokyo, taking with them the Three Sacred Treasures, is exactly in the same manner as their progress to Kyoto. When the *Kashiko-dokoro* leaves the Shunko-den in the Kyoto Palace, Their Majesties also depart from there and leave Kyoto Station in a special train, taking the *Kashiko-dokoro* with them. On the next day they arrive at Tokyo Station and immediately enter the Imperial Palace. The subsequent ceremony of depositing the *Kashiko-dokoro* in the Inner Shrine of the Unmei-den Hall is conducted in the same manner as the previous transfer to the Shunko-den of Kyoto. The traditional custom necessitates solacing the Sacred Soul, in case of its removal, with holy music and dancing, so the ceremony of *On-Kagura* (music and dancing) follows the return of the Sanctuary to Tokyo. Then the Emperor makes a report to the Spirits of the preceding Emperors and Heavenly as well an Earthly Gods to the effect that he has returned to the capital, the ceremonies at Kyoto being concluded.

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The Enthronement Ceremonies

"Banzai"

IT was the duty of all Japanese, whether at home or abroad, to express heartfelt congratulation upon the formal ascension of the Throne of His Majesty the Emperor Hirohito, by shouting three *Banzais*, at 3 p.m. on November 10, 1928.

At that moment on that day Premier Baron Tanaka raised the cry of "The Emperor of Japan, *Banzai!*" three times under the Banzai Banners in the South courtyard of the Shishinden Hall of the Palace in Kyoto, in the Enthronement Ceremony His shouts were echoed by all attending the ceremony. Simultaneously one hundred and one guns, the Imperial salute, reverberated through the whole Empire, all sirens, gongs, and temple bells were sounded indicating that the national rejoicing of the country had reached its climax.

It has been a traditional national custom in this country from ancient times to cry *Banzai* on the occasion of the Imperial Enthronement Ceremony. In ancient writings we find the shout of *Banzai* of the military officers, waving flags in their hands, referred to. The only difference lies in the pronunciation; it has varied in accordance with the period, as "Banzai" "Manzai," "Mansai," or "Mazai." There has not been such a pronunciation as the "Banzai" of today, which is an intermingling of the Han way of pronunciation of Old China with the Wu way. It is, indeed, since the Meiji Era began that the word has come to be pronounced "*Banzai.*" The pioneer in this way of pronunciation was the late Dr. Shoichi Toyama, Professor of the Literature College of the Tokyo Imperial University. On the occasion of the promulgation of the Consitution in the 22nd year of Meiji (1889), when the Emperor Meiji, on his way to the parade ground to review the Army in memory of the day, passed the Nijubashi Bridge in his carriage, all the faculty and students of the university stood outside the bridge, and Dr. Toyama led the cheers for the sovereign, shouting *Banzai* at the top of his voice.

This custom of shouting *Banzai* came from ancient China, and replaced the clapping of hands of still older days. It is recorded that in antiquity the whole court clapped their hands and bowed their heads before the Emperor at the Enthronement Ceremony. It is also a tradition that hand-clapping followed the saying of prayers by court ritualists.

Takamikura

By Takamikura is meant "Sacred Throne." The Takamikura which was used for this year's ceremony was used by the Emperor Taisho thirteen years ago. Its construction was completed in October, 1915. In olden times the Takamikura was always in the Shishinden Hall of the Palace, and the reigning Emperor, sitting on it, dealt with general administrative affairs. In other words, it was the seat always occupied by the Emperor. In later days, however, it came to be used only on the occasion of public ceremonies such as national celebrations

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or the enthronement. Still more recently its use has been limited to the occasion of an enthronement. Its structure has varied according to the eras, the only points common to all periods consisting in its black-lacquered joint-daises, high cinnabar-lacquered ridges, canopy-shaped roof, curled ridge-ends, hanging mirrors, golden phoenix above the canopy, and the thick violet brocade curtains hanging at the four sides of the Throne. The Takamikura is placed in the centre at the front of the Shishinden Hall and at its eastern or left side is placed the Michodai or the Empress's throne.

The Michodai is similar to the Takamikura in construction, but is a little smaller, and the phoenix on its top is female, and of a different poise to that on the Takamikura, which is male. The Michodai being placed side by side with the Takamikura is an innovation created by the Imperial Enthronement Law enacted by the Emperor Meiji, at whose enthronement it was not in operation and it was on the occasion of the Emperor Taisho's enthronement ceremony that the Empress's throne was made for the first time, though not used.

The Emperor's Robe

Yellowish red colour is used only for the Emperor's *Go-ho* or upper robe. History has made this colour so priviliged, and it has never been used for textiles for common wear. The words "Konryu no Sodé" or Dragon's Robe, literally rendered, signifying the Imperial Robe, have often been used, and the robe was considered of great importance and value, never to be worn even by the Emperor unless at great state ceremonies. The origin of this attire is traced back to the importation of the custom from China as have been most of the court institutions of Japan.

In the 4th year of Tembyo (A.D. 732) in the reign of the Emperor Shomu this 'Dragon' garment was first adopted as the Emperor's ceremonial robe, and before that era the ruler used to appear olad in white on ceremonial occasions. However, on the accesssion to the Throne of the enlightened Emperor Meiji, sixty-one years ago, it was decided that all rituals pertaining to the Imperial Court ceremonies should return to the days of the first Emperor Jimmu, whose fundamental spirit of the Accession to the Throne should be carefully followed.

The result was that whereas up to those days all the rituals including the ceremonial robes had been on the Tang Dynasty system of old China, the Dragon's Robe having been used as the Emperor's attire, all such customs were done away with, and the yellowish red robe, purely Japanese, was definitely decided to be the ruler's ceremonial dress. Until this reform that colour was generally used by the Emperors for their everyday clothes, not for ceremonial dress. In the Enthronement Law later promulgated by the Emperor Meiji nothing is said about the 'Dragon' garment as the Emperor's ceremonial attire, but it is provided that yellowish red dye should be used exclusively for the Imperial robe.

According to ancient books, the use of this colour for women's clothes became prohibited by law in the 6th year of Kojin (A.D. 829) in the reign of the Emperor Saga. Ever since then until today the tradition has been strictly observed for

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eleven centuries. This yellowish red is the color of the rising sun, when it has just appeared above the horizon, denoting solemnity and sublimity. This is why it is adopted for the ruler's attire.

Shishinden Hall

The Enthronement Ceremony used to be held in the Taikyokuden hall, not in the Shishinden hall as it is today. The reason for this was the spaciousness of the hall of the former Palace, so that not merely the Enthronement Ceremony, but other celebrations as well as audience granted by the ruler to foreign envoys were invariably held in the Taikyokuden. The Imperial Palace of Kyoto, however, was many times the victim of conflagrations, in consequence of which since the 18th year of Yeisho (1521) during the reign of the Emperor Go-Kashiwabara the Shishinden has been specified as the place where the Imperial Enthronement Ceremony is to be performed.

The Shishinden building of today was erected in the Ansei Era and was completed in the 3rd year of that period (1856). For the three reigns of the Emperors Meiji, Taisho, and Hirohito the solemn ceremonies have been conducted in this building. It is 90 *shaku* long from east to west, and 75 *shaku* deep from north to south. The floor is of wooden planks. The hall faces due south, and is divided into three parts. The central part is called *Moya* or main division, which is 9 *ken* long from east to west and 3 *ken* deep from north to south. The northern space adjoining this is named Kita-hisashi or north division, and that to the south is called Minami-hisashi or South division, while those west and east are Nishi-hisashi and Higashi-hisahi respectively. Around the hall there is a *Sunoko* or veranda, 6 *shaku* in breadth. The Takamikuta is situated in the front centre of the hall.

Grand Ceremony Budget

After the political power fell into the hands of military chieftains in the feudal age the Enthronement Ceremonies were compelled to be on a very simple and economical scale. Worse than that, as the Imperial Family was hardly able to afford to hold the ceremony, it was not infrequently postponed for many years. The 104th Emperor, Go-Kashiwabara's ceremony was a remarkable instance; it was only after twenty-two years from his actual accession to the Throne that the Enthronement Ceremony was performed, being followed by other examples such of as his immediate descendant, the Emperor Go-Nara, after eleven years from the accession; the Emperor Ogimachi after four years, and others.

Notwithstanding the Daijosai or the ceremony for the Emperor to offer the new rice of his reign to the Imperial Ancestral spirits, with whom he partakes of the offerings afterwards, being of such importance and inseparable from the ceremony in the Shishinden, even this festival was omitted on account of the shortage of funds in the eight successive reigns of the Emperors Go-Kashiwabara, Go-Nara, Ogimachi, Go-Yozei, Go-Mizunoo, Meisho, Go-Komyo, and Go-Seiin. Still later the Emperor Nakamikado also was forced to dispense with this important ceremony owing to lack of money. Since his reign the Daijosai never has failed to be performed simul-

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taneously with the Enrhronement Ceremony. Thus the Meiji Era was reached. Another unusual Enthronement Ceremony was that of the 82nd Emperor Go-Toba, who held it without the Sacred Treasures with him. That the 85th Emperor Chukyo left the throne before he performed his Enthronement Ceremony was another striking incident.

The expenditure for the ceremony in the reign of the Emperor Ninko in the 14th year of Bunkwa (1817) is said to have been more than 2,843 *koku* of rice. When converted into the market price of rice today, it about equalled Yen 90,000. As the enthronement budget in the reign of the next Emperor, Komei, in the 4th year of Koka (1847) is said to have been more than 4,330 *koku*, it is estimated at about Yen 140,000, if converted into present currency. This year's enthronement budget is estimated at Yen 16,790,000. This contrast indicates how economically the Imperial Enthronement Ceremony in older days was obliged to be conducted.

Grand Banquets and Court Dances

At the first Grand Banquet there are entertainments of three kinds of court dances: Fuzoku, Kumé and Gosechi, and two dances Manzairaku and Taiheiraku, are performed at the second Banquet. The first-mentioned three dances are all done while the feast is going on. The first is the Fuzoku-mai. The origin of this peculiar folk dance is traced back to the old customs of the provincial dances of the sacred districts of Suki and Yuki, where specified rice fields for the Imperial offerings were situated, being honoured with the Imperial command. Four dancers in court robes, wearing *Kokoroha*, artificial flowers of a peculiar kind, in their headgear, and a sword bound with Hikasé-no-Kazura and Hikagè-no-Ito, both wild vines, dance to the accompaniment of flutes, native harps and native flageolets.

This dance is immediately followed by the Kumè-Mai. The dancers number four, clad in red robes. Unsheathed swords in their hands, the dance is manly and stirring. This is in accordance with the ancient tradition of the expedition of the first Emperor Jimmu against the Chieftain Erakashi of the Uda Tribe in Yamato Province, a famous episode.

Then comes the noted Gosechi-no-Mai or Gosechi Dance. While the dancers of the preceding performances are men, the Gosechi Dance is done by noble and graceful young girls. Five finally selected by lot from the eight maidens already chosen are privileged to appear on the stage on that important day. As regards the dance's history, over one thousand two hundred years ago in the reign of the Emperor Temmu when the ruler happened to be playing his harp in the Imperial Palace at Yoshino, amid clouds hanging over the nearby peaks suddenly appeared five angels, who performed a fascinating dance, waving their sleeves five times, to the accompaniment of the Imperial music. After that romantic incident the Emperor would summon five maidens to the Imperial Palace and command them to dance in his presence to the rhythm of the special song composed for this dance.

The dances on the occasion of the second night feast are performed before the dinner is given. Both the Banzairaku

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and Taiheiraku are danced by four men each. The musical instruments used for these dances are reed-organs, native flageolets, flutes, *Kakko* (a sort of drum) and big drums. These are very animating dances. Both of them originate in felicitous traditions.

Imperial Visit to Ise Grand Shrines

The Great Banquets are followed by Their Majesties' worship at the Grand Shrines of Isé. They leave the Imperial Palace of Kyoto on November 19, and stop overnight at Yamada City. On the morning of the following day they worship at the *Gegu* or Outer Shrine, the next morning at the *Naigu* or Inner Shrine, and return to Kyoto. This ceremony is regarded as one of the most important of the concluding ceremonies (*Kogi*) of the Enthronement.

The formal report to the Grand Shrine prior to the Enthronement Ceremony is a custom strictly observed since days of old, the successive Emperors never failing to do so. This ceremony, however, is performed before the Enthronement Ceremony itself, and there is no personal visit by His Majesty, an Imperial Court Messenger taking his place.

The Emperor Meiji gave the precedent of the personal worship of an Emperor after his Enthronement Ceremony, which example is now followed by the reigning Emperor who visits the Shrines with Her Majesty, an unprecedented event.

The Emperor is clad in the yellowish red robe, while the Empress is attired in *On-Itsutsuginu* or the five-fold robes and *Karaginu* or over-robe. They stand in front of the inner sanctuary and bow their heads, offering sacred boughs with paper strips (*Tamagushi*) to the Spirit of the Sun Goddess.

On this occasion another ritual of no less importance is performed. This is called *Shimpo-Hoken* or Sacred Treasures Offering, literaly translated. The ceremony consists in making gifts to the Inner and Outer Shrines of seven kinds of sacred treasures: a mirror, a jewel, a sword, a bow, arrows, a shield, and a halberd, that have been newly made specially for the purpose. This custom dates from the reign of the Emperor Seiwa ten centuries ago.

This ritual of Imperial worship at the Grand Shrines of Isé, dedicated to the Sun Goddess, is one of the most important of all the ceremonies in connection with the Enthronement.

Their Majesties' visit to the mausolea of the first Emperor Jimmu and the four most recent preceding Emperors follow.

All this means that Their Majesties go through nearly thirty ceremonies, after their departure from Tokyo for the enthronement at Kyoto.

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XVII

COMMUNICATIONS WITH NUEVA ESPANA AND THE PHILIPPINES

LUZON and the surrounding islands were seized by Spain in the 3rd y. of Genki (1572), put under the sway of a governor and called the Philippines after the reigning monarch. Communications between Japan and the Philippines were opened at a very early date. In the time of Toyotomi Hideyosi, or Taiko, Fray Juan Pobre and Pray Juan Tamayo were sent to Japan as envoys from the Philippines. When the Spanish ship San Felipe was driven by a storm on the coast of Tosa[1] in the 1st. y. of Keicho (1596), Don Francisco Tello, Governor of the Philippines, sent in the following year Captain Don Luis Navarrete Fajardo with power to treat in the matter of the wrongs done to the Spaniards with Hideyosi, who gave him an audience and returned an answer. "The Taiko," says a European author, "was much gratified by the governor's sending messengers to him, for he thought the Spaniards proffered compliments because they feared his influence."

When Tokugawa Ieyasu was in power after the death of Hideyosi, Fray Geronymo, a Spaniard, became one of his servants and had frequent comversations with him, telling him all about the Philippines, the King of Spain, his dominion of Nueva Espana (now Mexico), Peru and Christianity. He persuaded Ieyasu to open up intercourse with the King of Spain and the Viceroys of Nueva Espana and Peru, and also pointed out how advantageous it would be for Japan to do business with these countries. Ieyasu paid more heed to trade interests than to those of religion, and requested the Governor at Manila to send skilled shipcarpenters and silver-miners. He then showed great affability towards the Spaniards.[2]

In the 5th. y. of Keicho or 1600, two Chinese junks on their voyage to Manila were captured and plundered by six Japanese ships off Kyushu. This outrage came to the ears of Ieyasu; he made enquiries throughout the Empire for the criminals, and more than four hundred of them were arrested and crucified.

Ieyasu thus furnished protection to Spanish trade, and at the same time

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1. Fully described in another chapter.
2. This and the following paragraphs are partly derived from Islas Filipinas, the work of Antonio de Morga, a lieutenant in the Spanish service in the Philippines, which was published in Mexico in 1609 and reprinted in Paris, 1890. An English translation of this rare Spanish book was issued by the Hakluyt Society in 1868 under the title of the Philippine Islands, and Casimiro Diaz's Conquistas de las Islas Filipinas ("Conquest of the Philippine Islands") was reprinted at Valladolid, 1890. Jagor's Travels in the Philippines was published in 1875. It is much to be regretted that Japanese records of the Japanese in the Philippines in those days should be so scanty.

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fostered internal industries. He put an export duty on wheat and other products exported from Nagasaki to Manila, for fear of scarcity at home, and decreed that the sanction of the governor of Nagasaki should be obtained before they were sent out of the country.

He desired to have commercial relations with Nueva Espana. Meanwhile Tello, Governor of the Philippines, wrote a letter to him, asking him to put down and punish the Japanese who with the Chinese pirates ravaged the seas, and also to restrict the number of Japanese ships sailing to the Philippines, as there were too many of them. In his reply, dated the 10th. m. of the 6th. y. of Keicho (1601), Ieyasu stated that the Japanese who had committed piracies in the previous year had been already executed, and that in the future sealed certificates would be granted to a limited number of ships entitling them to trade with the Philippines. Lastly he expressed his wish to begin intercourse with Nueva Espana and asked for the loan of experienced seamen from the Philippines. The messenger[1] arrived at Manila in the following year and presented several weapons as a gift to the governor. To the latter Fray Geronymo wrote, he said, by order of Ieyasu, asking that Spanish merchant vessels should be sent to Kwanto (the neighbourhood of Yedo), and that ship-carpenters should be granted to Japan for the purpose of building a ship to sail to Nueva Espana. Don Pedro d'Acuna, who had newly been appointed governor, did not see his way to consent to intercourse between Japan and Nueva Espana or to send ship-carpenters for that purpose, as he deemed it would be a grave step to take, imperiling the peace of the islands under his rule, peace which could be maintained if the Japanese had no large sea-going ships and no adequate knowledge of navigation. Giving the Japanese opportunities for acquiring the arts of shipbuilding and seamanship was, he considered, putting arms for invasion in their hands. Accordingly he told the messenger that the government at Manila could not decide the matter without reference to the King of Spain, and that he had better go home and come back again for answer, as it would be useless for him to stay there waiting for the King's instructions which could not arrive for at least three years.

Following the suggestion of the narrow-minded governor, the messenger left Manila to go home. At sea near Formosa the ship in which he sailed was wrecked in a storm and all on board were drowned. It was long before this was known, and meanwhile Ieyasu was waiting for his messenger's report. Time passed on, however, and nothing was heard of him, so Geronymo asked Ieyasu if he had not better go to Manila and confer with the governor. His suggestion was adopted and he was given his travelling expenses. On reaching Manila he consulted with the governor and then returned to Japan, bringing back with him a fine Venetian mirror of large size, glass, Chinese pottery and other articles as gifts for Ieyasu, who was greatly pleased with them for they were all rare and curious.

1. In Antonio de Morga's work this messenger is descriped as a Japanese captain called Chiquiro, which may be a mispronunciation of some Japanese name.

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To Ieyasu's request for communication with Nueva Espana, however, no definite answer was returned, so he again wrote a letter, dated the 8th. m. of the 7th. y. of Keicho (1602), to the governor, renewing his application and pointing out that intercourse between Japan and Nueva Espana was not only for the benefit of Japan but for that of Luzon.[1] He also promised that the *bahan* (*pahan*) or Japanese pirates should be put to death, and that the Japanese who had been guilty of outrages at Luzon should be handed over to the local authorities for execution. About this time a merchant vessel belonging to the Philippines was driven by storm on the coast of Tosa. Ieyasu gave orders to the local authorities to treat the crew kindly and gave them eight passports for future use in accordance with their request. In the 9th, m. of the same year he sent another letter to the governor reporting this incident.

In the 10th. y. of Keicho (1605) a messenger[2] from the Shogun journeyed yet again to Manila, taking with him gifts for the governor, as a return compliment, and also a letter. This stated that letters from the governor had been twice received; that among his gifts wine was especially prized; that his request for permission to propagate foreign religion could not be granted, as this "divine country" had immutable laws handed down from antiquity ; that many Japanese rogues were reported to have returned to their native land after several years' residence in Luzon, but that in future they would not be allowed to come back.

In this same year a Philippine merchant ship was wrecked on the coast of Satsuma, the feudal lord of which province, Simazu, treated the crew kindly and built a new ship for them, in which they were sent home in the following year (11th. of Keicho or 1606). In reply to an epistle sent him by the governor in the previous year, Simazu wrote a letter,[3] in which the principles of commerce were briefly but clearly laid down. Trade, he pointed out, was most important to every state as a means of acquiring wealth, and mutual exchange of goods was necessary for nations.

The Japanese settlers in the Philippines increased in numbers year by year. When a revolt of the Chinese emigrants broke out in Manila and 22,00 of them were massacred by troops under the governor, the Japanese lent their aid to the Spaniards. The Japanese were, however, too turbulent and independent to obey the Manila government. Then about 200 Japanese, who were hated by the Spaniards, were detained in the Philippines. They were delivered and sent back to Japan,

1. From *Gwaiban Tsusho* by Kondo Morisige. By whom this letter was sent to Manila is not stated.
2. *Gwaiban Tsusho* states that Ieyasu summoned to Suruga in the 12th. y. of Keicho (1607) Nisi Ruis, a native of Omura, (the same man as Nisi Sosin, a resident of Sakai, mentioned before), who had frequently travelled to Luzon, asked him as to its condition and despatched him there. Perhaps he was this messenger, although there is a discrepancy of two years in the date, that in the text being taken from Morga's book.
3. From *Nampo Bunshu*, a collection of the writings of Nampo or Bunsi, a priest of the Dairyu-ji (temple).

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after Don Rodrigo de Vivero became governor.[1] He sent letters written in Japanese, dated the 27th. of the 5th. m. of the 13th. y. of Keicho (1608) to Ieyasu and his son Hidetada, the Shogun, to the effect that all the Japanese in Luzon were under orders to return home, that ships were to be limited to four a year, and that missionaries in Japan must be protected. The captain of the Spanish ship that brought the letters, anchored at Uraga, Soshu, as Ieyasu hoped he would do. A proclamation was posted up there announcing that outrages on Luzon people were strictly prohibited, and that anyone who violated the edict should be severely punished. Ieyasu and Hidetada sent back replies to the governor's letters and a certificate acknowledging the right of the local authorities to execute all Japanese ill-doers in Luzon. On receipt of these letters of authorization, the governor expelled all the law-breaking Japanese, who obeyed his orders, or rather those of Ieyasu, and left the Philippines. To the demand for a reduction in number of the Japanese ships sailing to Luzon Ieyasu made no response, probably because he disliked it, but he acknowledged the right of the Catholic priests in Japan to protection.

When the governor, Don Rodrigo de Vivero, quitted office sailed for Nueva Espana in the San Francisco, but, meeting a violent storm the ship was driven on the Japanese coast in the autumn of the 13th. year of Keicho (1608). Don Rodrigo and two Spanish officers visited Yedo and Suruga, and presented a petition in Japanese, in which they asked that protection should be given to Christians in the country and that the piratical Dutch, who were enemies of Spain, should be banished. Ieyasu, described as Emperor by Rodrigo, said in reply that the claim for protection of the Christians was acknowledged, but that the expulsion of the Dutch was impracticable, as permission to come to Japan had once been granted them. Rodrigo afterwards made a second appeal for the banishment of the Dutch, but Ieyasu flatly declined it. The latter asked Rodrigo to entreat the Spanish King, Philip, to send fifty miners to Japan, and said that one of two ships built by William Adams, the English pilot, was shortly to sail for Nueva Espana, and that the Spaniards in Japan would be sent back on board.

Don Rodrigo journeyed to Nagasaki by way of Fusimi, Kyoto and Osaka, but as he could not get ship there, he returned to Suruga on the invitation of Ieyasu, who made him several presents and entrusted him with a letter and offerings for the King of Spain. He spent nearly two years in Japan and acquired a certain acquaintance with the country. On reaching home he wrote a book[2] in which he remarked that as a rule prices were extremely low in Japan, so that one could live at ease on a real (about ten *sen*), a day. The houses were not ornamented externally like those of Europe, but the interiors were much more beautiful and comfortable. In

1. Rundall's *Memorials of the Empire of Japan in the Sixteenth and Seventeenth Centuries:* Hakluyt Society, 1850.
2. An extract from this interesting and valuable book was published in Vol. II of the *Asiatic Journal* (1830), and it is also quoted in Hildreth's *Japan as It Was and Is.*

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conclusion he observed: "If I could bring myself to betray my God and my King, I should love Japan to be my country."

After concluding the arrangement with the Philippines, Ieyasu resolved to send an envoy to the King of Spain and asked the governor of the Philippines to nominate a priest as messenger for this purpose. The governor first named Luis Sotelo, who was then at Manila, but afterwards appointed Alonzo Mun who, like Sotelo, belonged to the Franciscan order. However as Vivero happened to come to Japan, he was asked to head the embassy and was entrusted with the despatches and gifts as stated above. The embassy, which included some Japanese, set sail for Nueva Espana in a ship built by William Adams,[1] in the 15th y. of Keicho (August 1st., 1610). The embassy, now composed of three Franciscans, returned at the end of the 1st. y. of Genwa (1615) bearing a letter from the King of Spain. By this time the persecutions were raging fiercely in Japan, they met with but a cold reception, and soon afterwards departed without having accomplished anything.

When the shipwrecked Spanish crew had reached America, the viceroy of Nueva Espana sent a letter and gifts (a clock, three sheets of pictures, two casks of wine, two pairs of shoes and a few other articles) to the ruler of Japan as an expression of his thanks. Ieyasu returned a reply, dated 6th. m. of the 17th. y. of Keicho (1612) with presents (five pairs of folding screens adorned with gold leaf), saying that he would like to open commercial intercourse but that the foreign religion must not be propagated in the Japanese Empire. On those occasion apparently an embassy was despatched to Nueva Espana.[2] The following passage is quoted from a letter (October 5th., 1613) written by the Jesuit priest in Japan to the *general* of the Society of Jesus in Japan:[3]

"Last year you were informed that the commerce between Japan and Nueva Espana, recently established by some Franciscan monks, had been completely destroyed, owing to the sinking at Urangava (Uraga) in the district of Quanto of a small vessel which was conveying a few Japanese ambassadors to Nueva Espana. The sequel to this was that the captain having utterly failed, despite all exertions in obtaining money for the necessary repairs, was compelled to sell his craft to a Japanese for the sum of ninety crowns. Arrangements were afterwards made with some Japanese merchants to have a new ship built, so that the envoys might be enabled to continue their voyage. The said ship being now ready, the reverend *father* sent here as *general* of our order has taken his passage in it, together with a few Spanish passengers, amongst whom is a Franciscan monk called Luis Sotelo, who, it is said, has been despatched as ambassador to Rome by a Japanese nobleman named Masamune."

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1. Details are given in another part.
2. *Transactions, Asiatic Society of Japan*, Vol. XXI, p. 43. No such statement is to be found in Japanese records.
3. Preserved in the Venetian Archives and given in Berchet's Le Antiche Ambassiate Giapponesi in Italia: Venice, 1877.

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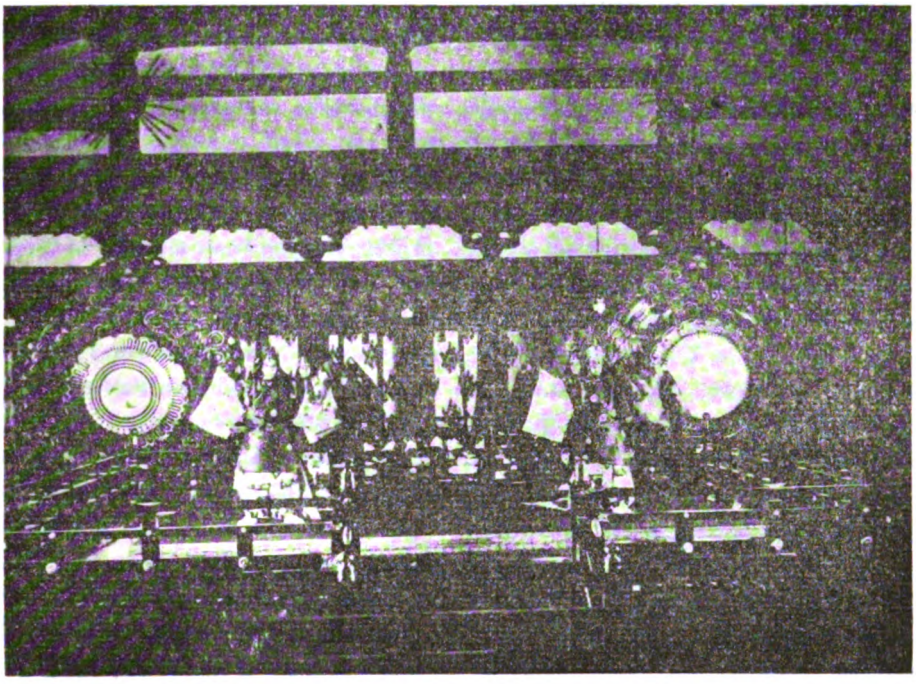
In the 18th. y. of Keicho (1613) the governor of the Philippines sent a letter to Ieyasu in which he asked him to make the people who had fled from the Philippines and taken refuge in Japan return home, and complained of the Japanese in his colony who still continued their outrages. Ieyasu promised in his reply to order the Filipinos back to their country, and consented to Japanese criminals being subject to the law of the land in which they lived. The acquiescence of Ieyasu in all the governor's demands is to be explained by his desire to promote the interests of trade.

Since the loss of the Philippines in 1898 the Spanish government, following the example of the ancient Chinese Emperor Sin Sikotei (Sih-huang-ti of the Tsing dynasty), has been trying to destroy all books relating to the islands, and for that purpose buying them up at high prices. Could anything be more absurd!



Manzai-raku Dance at the Second Grand Banquet.

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Money Market Prospects

THE money market, which stiffened in August, remained steady until the beginning of September, when again it eased off a little. This tendency was maintained until the end of the month. This was an outcome of the recovery of the funds loaned for the *bon* season of the old calender and the end of loaning sericultural money, in addition to which the loan market quieted down suddenly, reflecting the rise in the money rates in the past.

During September the bond issues amounted only to 112,000,000 yen as investigated by the Industrial Bank of Japan which is compared with 408,000,000 yen representing the issues for August, denoting a marked falling off. Consequently, over-night calls declined to 0.7 sen in Tokyo and to 0.8 sen in Osaka.

Towards the month end, however, the market again took an advancing course, and on the 29th over-night calls rose to 1.1 or 1.05 sen in Tokyo and to 1.0 or 0.9 sen in Osaka. At the turn of the month the situation underwent no particular alteration. Loaning has been made but a little at rates under the conference figures. As money is to be required hereafter for laying in goods for the winter season and for tax paying, it does not appear that the money rates are expected by the Financial and Bank of Japan's authorities to go down as much as they were in the summer dull season.

Moreover, at the beginning of October, there was a large amount of bonds to be paid, including 15,000,000 yen of Hanshin Rapid Transit Railway debentures, 3,000,000 yen of Okayama and Miyagi Agricultural and Industrial Bank debentures and 1,250,000 yen of Japan Aviation Company shares. Additionally, in some districts, the settlement of accounts for September was deferred to the beginning of October, as September 30th happened to be Sunday. For these reasons money at the beginning of the month was not so easy as usual or as had been expected previously.

The convertible note issues stood at 1,151,000,000 yen on September 22nd, but the amount increased to 1,300,000,000 yen at its end, and on October 3rd it decreased to 1,270,000,000 yen. The figures give no evidence of any notable contraction of the issue account. The Bank of Japan's loans stood still at 810,000,000 yen on October 3rd, losing only 4,000,000 yen from the end of September. A similar tendency was shown by the bank deposits in the Metropolis, which steadily decreased from an amount over 400,000,000 yen half a month ago to 270,000,000 yen.

Another noteworthy thing in connection with the rise in the money rates at the end of September and the beginning of October is that the Industrial Bank of Japan sought for unsecured call money to borrow. The calls reached about 20,000,000 yen of which 10,000,000 yen was over-night calls, a thing not to be overlooked in the call money market, which had been narrowed since the last panic. The bank's demand for call money was necessitated by a question

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connected with the Nikko Bond Company. The recent heavy depreciation of public bonds had brought down the valuation of an enormous of these bonds saddled with which the company was, and a difficulty had been had in funding them. The lenders felt no such uneasiness in loaning to the bank as they had done to the Bank of Chosen and the Bank of Taiwan, as the Industrial Bank of Japan financially stands better than the latter, while the money required by it was less than that wanted by the two others.

The action of the leading banks in this in contrast to their agreement in the summer of 1927 not to make unsecured call money to these banks has been attacked by men of intelligence, however, anxious they might have been to work their too much idle money.

The exchange market after severe fluctuations for a time began to show signs of stabilization towards the end of September, when the rate on America realized in many transactions was practically $45¾ to $45⅝. Silk bills had been restricted in circulation by the severe fluctuations of the market, but their supply increased towards the end of September. The buying of raw cotton began to increase suddenly at the month end, which offset the increased supply of silk bills.

The exporters and importers made provision for drafts, taking advantage of the exchange settlement. The price of silver once threatened to decline to less thad 26d., but later it improved and reached 26⅝d. in or about October 4th. The yen did not suffer another decline, however, on that account, as export bills had begun to appear and the American market was comparatively quiet. Otherwise, it would have fallen.

The most noteworthy fact in the market was the invariable heaviness of the dollar-sterling exchange, which declined to $4.84⅞ on October 3rd or 4th, despite the fact that already two remittances of specie had been made to America, each to the amount of $33,500,000. This decline was an effect from dear money and high interest policy in America.

Turning to the national bond market, it recently began to sag with the conversion of 230,000,000 yen worth of national bonds and the selling of an amount of national bonds and the selling of an amount of national bond held by the Bank of Japan. At the end of September the declining tendency was keener and on the 24th or the 25th some bonds declined to the lowest levels since some time last year. Viewing the quotations for some national bonds for long term delivery in the Osaka Stock Exchange, those on September 24th may be mentioned in comparison with July last, when they reached the highest pitch:—

Bonds.	On July 12th. Yen	On September 21th. Yen
5 per cent "Ko-goh" ...	98.05	92.30
,, ,, Special.....	100.05	99.20
,, ,, First	97.50	92.20
,, ,, Second.....	96.70	91.40
,, ,, Third.....	96.70	91.30
4 ,, ,, First.....	90.00	79.00
,, ,, Second.....	90.00	79.00

From the end of September to the beginning of October the national bond market was rather steady. This was not because of any change in the situation in

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the money market, but of the announced Government intension to employ the National Debts Redemption Fund. This fund for the present fiscal year amounts to 112,800,000 yen. If the national bond market should sink more, the financial authorities are said to intend to buy and repay national bonds with part of the fund, and to take other proper steps by the use of the financial capacity of the Bank of Japau or the Deposits Department.

At the same time the Government also announced its decision not to issue bonds beyond the previously fixed limit of 200,000,000 yen, for which all department's estimates for next fiscal year's budget will be pruned greatly.

On October 4th a purchase of about 7,700,000 yen worth of bonds was made in the Tokyo national bond market by the Nikko Bond Company which is construed as a Government order received by it through the Industrial Bank of Japan.

The financial authorities' policy seems to be to buy the 5 Per Cents. "Ko-goh" and the 5 Per Cents. 5th with the national debts redemption fund, on consultation with the Bank of Japan, if they can be bought at less than 93 yen and 92 yen respectively, in order to keep up their prices.

Every leading bank and trust company, which has large investments in public bonds or debentures, and every bond company holding large stocks of these securities, are thought to find considerable losses on their valuation. In fact, the trust companies in Tokyo and Osaka have nearly decided to reduce the rate of interest on deposits for the present term, from 6 per cent. to 5.8 per cent. These companies include the Mitsui, Sumitomo and Yasuda Trust Companies, and even the Mitsubishi Trust Company, mhich paid interest at the rate of 6.3 per cent. for last term. Other companies are inevitably following this step.

The Deposits Department of the Finance Office rejecting the diverse views presented, has decided to have a full time chief in its Loan Section and to loan directly to municipolities, towns, villages and water and land guilds as to prefectures and the six leadtng Municipalities.

For this, it is considered necessary for it to improve its loan policy so as io more carefully select borrowers, and it has decided to interpret the clause of the Regulations for the Employment of Funds "the funds shall be used for the public benefit of the nation and in an advantageous and sound way" in the sense that the operation of national political policies need not be identified with the promotion of the national welfare and that when the government is going to use funds in the Deposits Department in pursuance of a political policy, the Fund Employment Committee should carefullv consider whether it is in line with the public benefit, and the trend of public opinion also should be taken into account. In this way the blunder of such loans as the Nishihara loans to China and the loans to some Chinese iron works, railways and banks and the Kokusai Kisen Kaisha may be avoided. For extending the direct loan system from April, 1929, the financial authorities have decided to demand expenses of about 200,000 yen.

The Banking system Investigation Arrangment Committee having considered

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the improvement of the system of the Bank of Japan, came to be much inclined at the end of September towards the adoption of the system of profit distribution to the Government. About this system, no substantial information is obtained as yet. But its adoption may oblige the bank to lower its dividend basis. Insiders tell of the possibility of the bank's capital being increased from the present amount of 60,000,000 yen (of which 37,500,000 yen has been paid up) to 100,000,000 or 120,000,000 yen, the payment of which to be made with a reserve, in order to ptotect the shareholders' acquired rights and also to meet the recent tendency of the enlargement of industrial units.

The committee seems to be still studying whether the profit distribution bill will be presented to the Imperial Diet together with other improvement proposals of the bank or will be submitted independently at the next parliamentary session.

Another question is about the issue system, and whether the proportional reserve system will be adopted or the present security reserve system will be extended seems to be a subject of most heated discussion and not to be decided as yet. The advocates of the extension of the security reserve system have as the ground for their argument (1) that in the event of the proportional reserve system being adopted, the convertible note issues would be contracted at the ratio of 300,000,000 per 100,000,000 yen reduction of the specie reserve, assuming that the reserve is one-third of the issue, and it would have a much stronger effect on the financial world that the security reserve system: (2) the simple imitation of the foreign system is open to question, as in Japan there have been peculiar processes of growth in the financial world; (3) that England, a leader in the banking and currency systems of the world, has simply extended the security reserve system and adopts no proportional reserve system, and (4) that if the proportional reserve system should be adopted and the gold reserve decreased, it would be impossible to issue currency sufficient to meet the public demand. Against this, the advocates of the proportional reserve system argue (1) the present system is silly, holding specie idle; (2) that even assuming that a deflation is possible, as some people apprehend, it can be prevented automatically by an increase in the specie, which may be applied to settling the international balance of accounts; (3) usually, the proportional reserve system actually hold more money than the limit of the legal reserve, and if we follow the foreign system of convertible notes issuable to a further extent than is allowed bp the reserve on the security of specific bonds in case of emergency, the argument that the proportional reserve system is not elastic will not hold water; and (4) that opinion in favour of the proportional reserve system is gaining power even in England, on whose policy the advocates of the security reserve system put the greatest reliance. The executives of the Bank of Japan stick to the present system.

The year the number of unreliable banks ordered by the Government to suspend new business or whose charters have been cancelled under the Banking Law has increased remarkably as may be seen from the following figures:

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	Jan. 1—Sept. 20, 1928	1927
Ordered to suspend new business...	26	8
Charter cancelled	19	3
Total	45	11

From this it may be seen how much more adjustment has been made officially in this direction of late than before the enforcement of the new law. This, in addition to amalgamations made on official advice, reduced the total number of banks in Japan to 1,098 by August 31, and it will be decreased to less than 1,000 by the end of the year.

The operation of the new Banking Law has caused 486 banks to be disqualified financially, and they will have to increase their capital or be amalgamated by the end of 1931. Taking this into consideration, the total number of banks in the country will fall to about 600 sooner or later.

The largest bank reorganized of late was the Kobe-Okazaki Bank, which has been amalgamated with the 65th Bank. The amalgamation agreement was signed by the two banks on September 14, and it was formally approved at their respective general meetings of shareholders on October 3.

The transfer of the Osaka office of the Fujita Bank was made on September 17 as arranged previously, and it is in the hands of the Fujita-gumi as liquidators. The independent Bank, Ltd., of Tokyo, with a capital of 500,000 yen had its charter cancelled on October 2. The Daishin Bank, also of Tokyo, with a capital of 1,000,000 yen, suspended payment on October 3.

On October 3 the Finance Department announced the Japanese bonds issued abroad, outstanding at the end of 1927, to be as follow:

(In Million of Yen)

Bonds	Outstanding Amount
National bonds . . .	1,460
Local bonds . . .	257
Debentures	316
Total	2,033

In 1927 56,000,000 yen worth of foreign bonds was issued abroad, consisting of 15,000,000 yen of the Shinetsu Electric Power Company's debentures and 41,000,000 yen of the Tokyo Municipality's bonds. This year there have been more foreign loan projects than in 1927. The Tokyo Electric Light Compahy has issued 184,000,000 yen worth of debentures and the Japan Electric Power Company 18,000,000 yen worth of debentures, making a total of about 200,000,000 yen. The former includes an amount for conversion. Still, the existing amount of Japanese bonds issued abroad is put at about 2,140,000,000 yen.

Recently, the American money market has been unusually tight, which minimized foreign bonds issues there in August and September, when no issuues were made for some weeks. This made it very hard for the South Manchurian Railway Company and the Oriental Development Company to float their ntended debentures of 60,000,000 yen and 40,000,000 yen there, and the latter gave up the project at the end of September and approached the Deposits Department with a roquest for a loan. The request has been granted, but it seems that the amount of the loan is only 15,000,000 yen, which will be employed in repaying the company's 36th Debentures of 15,000,000 yen, due in November, 1928, and that it will be paid back out of an American loan of 40,000,000 yen to be floated later under official guaranty.

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Intonation of the "Nô".

By Zen Yamamoto.

Each line of the lyrical drama of the 'Nô' has 12 syllables composed of 7, 5 syllables in a line, and the octave-time is applied to 12 syllables in a line, which is divided into two parts:—the first part composed of 'the 7 syllables' is intoned to the accompaniment of the large hand-drum, the latter part composed of 'the 5 syllables' being accompanied by the small hand-drum.

The octave-time of a line is called the 'Honji', and the sexi-time is called the 'Kataji' (Hitotsuji), and the quadri-time is called the 'Tori', and the binary-time is called the 'Okuri'.

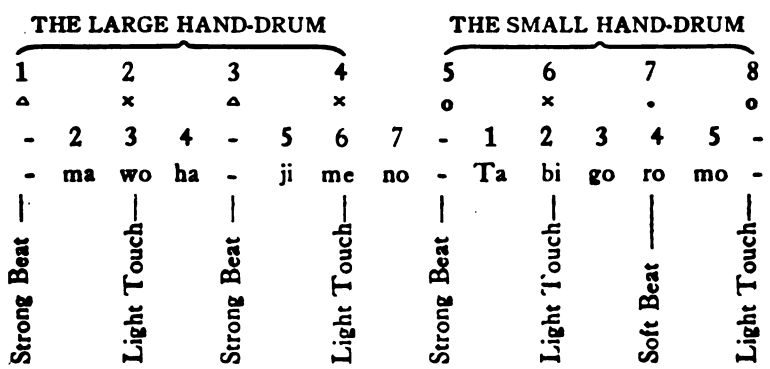
The intonation marks of △ and ○ are the notes of the strong beat in intoning, and the mark of × represents a very light touch, while the mark of • represents a soft beat, and the mark of ▲ represents the hard sound in the large hand-drum; and ă (as in căt), ĕ (mĕn), ĭ (pĭn), ŏ (gŏt), and ŭ (bŭll) are short musical sounds, while n̄ (as in mōōn) is marked as above representing a long musical sound.

The intonation marks of △, ▲ and ○ in the large hand-drum are called 'Chon' (△), 'Tsu' (▲), 'Don' (○), and the marks of o, θ, • and △ in the small hand-drum are called 'Po' (○), 'Pu' (θ), 'Chi' (•), and 'Ta' (△).

(1)

The 'Honji,' the 'Kataji,' the 'Tori,' and the 'Okuri' are shown in the following:—

(1) The 'Honji' has the octave-time in a line, and is as follows:


THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
I - ma wo ha - ji me no - Ta bi go ro mo -
Strong Beat
Light Touch
Strong Beat
Light Touch
Strong Beat
Light Touch
Soft Beat
Light Touch

(The 'Takasago').

(2) The 'Tori' has the quadri-time in a line, and is as follows·

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(a) The "Tori" in the key of "[illegible]" is as follows:

THE LARGE HAND-DRUM							THE SMALL HAND-DRUM						
1	2						4						
o	•						o						
1 -	2	3	4 -	5	6	7	- (Tori) -						

(b) The "Tori" in the key of "[illegible]" is as follows:

THE LARGE HAND-DRUM							THE SMALL HAND-DRUM						
1							4						
o							o						
-	1	2	3	4	5	-	— (Tori) —						

The intonation marks of ⊸ (1) and ⊸ (2) in a [illegible] to the accompaniment of the large hand-drum, and the marks of • (3), [illegible] accompaniment of the small hand-drum.

Example:—

THE LARGE HAND-DRUM							THE SMALL HAND-DRUM						
1							4						
o							o						
-	1	2	3	4	5	-	— (Tori) —						
•	Ya	ma	de	ra	no	Ha							
(Ya)													

THE LARGE HAND-DRUM							THE SMALL HAND-DRUM						
[illegible]	[illegible]	3	4				5	6	7	8			
[illegible]	[illegible]	[illegible]	[illegible]				o	•	•	o			
1 -	2	3	4 -	5	6	7	-	1	2	3	4	5	-
a	tu	no	o	Yu	-	ū	gu	re	-	Ki	te	mi	te	ra	I

(a) The 'Tori' in a line of 'the 7 syllables' is as follows:

	THE LARGE HAND-DRUM			THE SMALL HAND-DRUM			
	1		2	3		4	
	△		×	•		○	
1	-	2	3	4	-	5	6	7	—(Tori)—
	Strong Beat —		Light Touch—	Soft Beat —		Strong Beat —	

(b) The 'Tori' in a line of 'the 5 syllables' is as follows:

	THE LARGE HAND-DRUM			THE SMALL HAND-DRUM			
	1		2	3		4	
	△		×	•		○	
—(Tori)—	-	1	2	3	4	5	-
	Strong Beat —		Light Touch—	Soft Beat —		Strong Beat —	

The intonation marks of △ (1) and × (2) in a line are intoned to the accompaniment of the large hand-drum, and the marks of • (3), ○ (4) being accompanied by the small hand-drum.

Example:—

	THE LARGE HAND-DRUM			THE SMALL HAND-DRUM			
	1		2	3		4	
	△		×	•		○	
	-	1	2	3	4	5	-
—(Tori)—	•	Ya	ma	de	ra	no	Ha
	(Ya)						

	THE LARGE HAND-DRUM				THE SMALL HAND-DRUM			
	1		2	3	4		5	6	7	8
	△		×	△	×		○	×	•	○
1	-	2	3	4	-	5	6	7	-	1	2	3	4	5	-
ă	ru	no	ŏ	Yu	-	ŭ	gu	re	-	Ki	te	mi	re	ba	I

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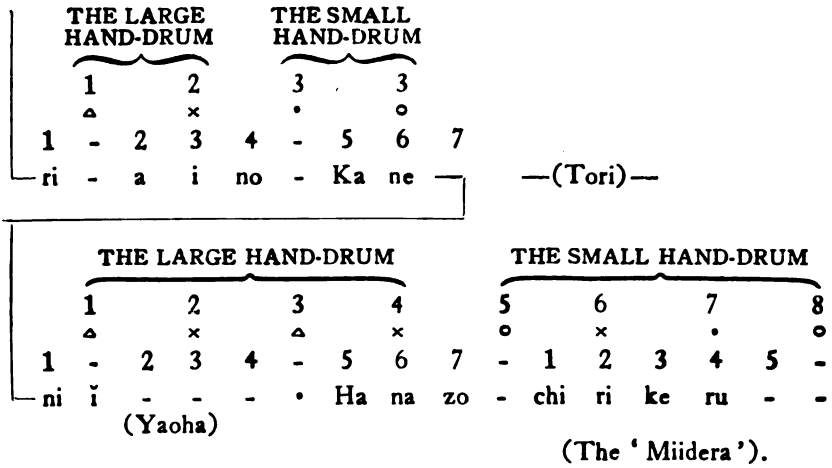
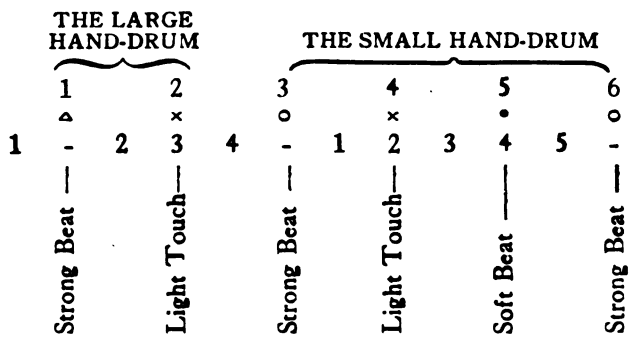
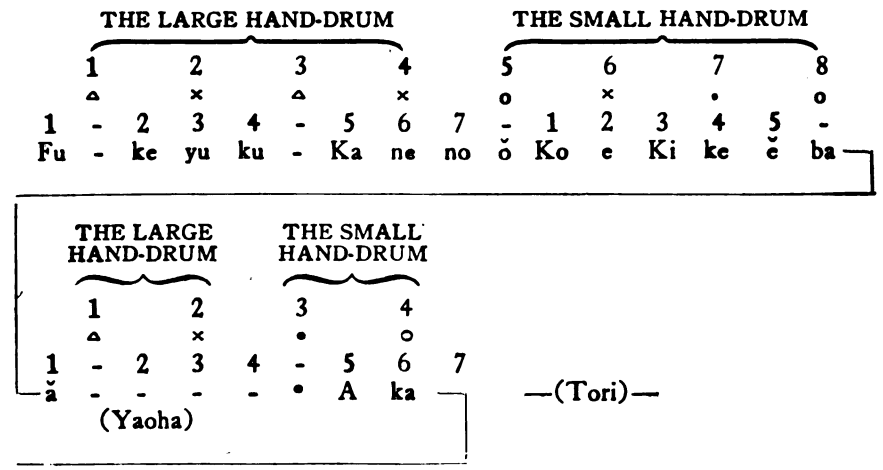

THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 3
△ × • o
1 - 2 3 4 - 5 6 7
ri - a i no - Ka ne
—(Tori)—
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × o × • o
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
ni ĭ - - - • Ha na zo - chi ri ke ru - -
(Yaoha)
(The 'Miidera').

(3) The 'Kataji' (Hitotsuji) has the sexi-time in a line, and is as follows:



The intonation marks of △ (1) and × (2) in a line are intoned to the accompaniment of the large hand-drum, and the marks of o (3), × (4), • (5), and o (6) being accompanied by the small hand-drum.

Example:—


THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × o × • o
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
Fu - ke yu ku - Ka ne no ŏ Ko e Ki ke ĕ ba
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4
△ × • o
1 - 2 3 4 - 5 6 7
ă - - - - • A ka
(Yaoha)
—(Tori)—

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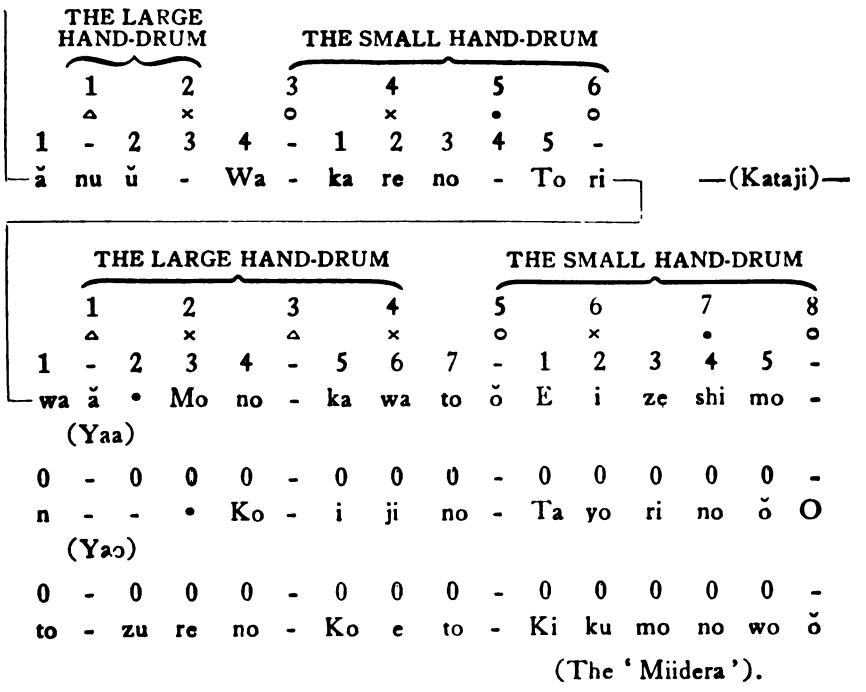
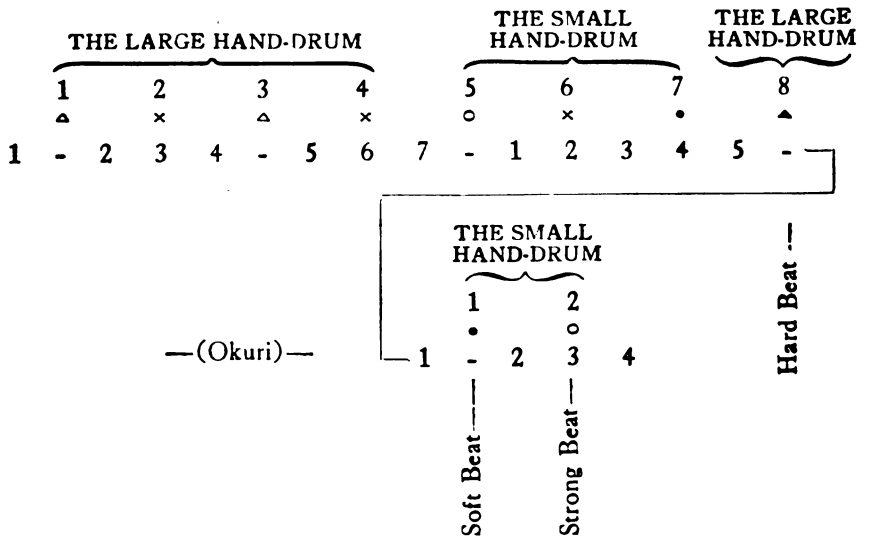

THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6
△ × ○ × • ○
1 - 2 3 4 - 1 2 3 4 5 -
ă nu ŭ - Wa - ka re no - To ri
—(Kataji)—
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
wa ă • Mo no - ka wa to ŏ E i ze shi mo -
(Yaa)
0 - 0 0 0 - 0 0 0 - 0 0 0 0 0 -
n - - • Ko - i ji no - Ta yo ri no ŏ O
(Yao)
0 - 0 0 0 - 0 0 0 - 0 0 0 0 0 -
to - zu re no - Ko e to - Ki ku mo no wo ŏ

(The 'Miidera').

(4) The 'Okuri' has the binary-time, and is as follows:


THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
THE LARGE HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ▲
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
—(Okuri)—
THE SMALL HAND-DRUM
1 2
• ○
1 - 2 3 4
Soft Beat
Strong Beat
Hard Beat

The intonation mark of ▲ (8) is intoned to the accompaniment of the large hand-drum, the marks of • (1), ○ (2) being accompanied by the small hand-drum.

Example:—

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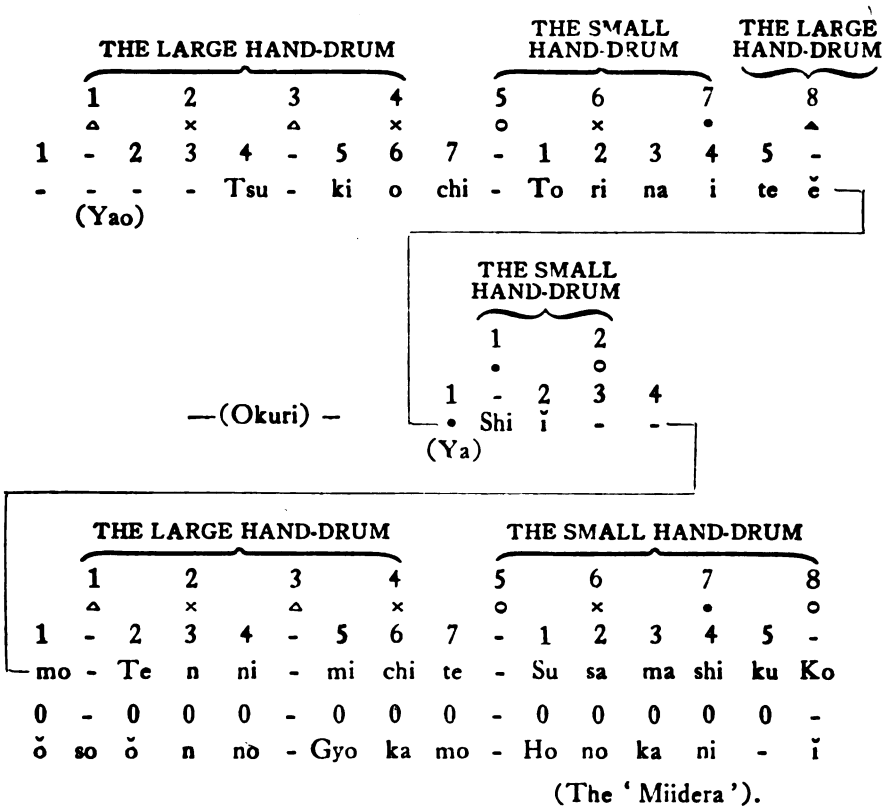
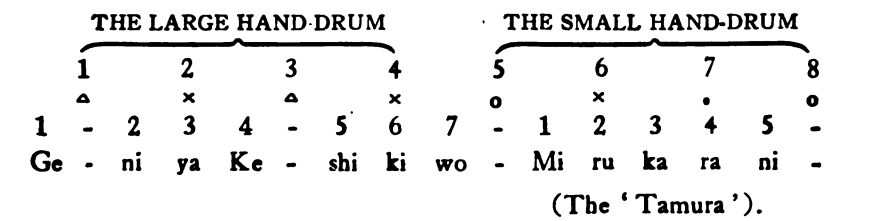

THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
THE LARGE HAND-DRUM
1 2 3 4 5 6 7 8
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
- - - - Tsu - ki o chi - To ri na i te ĕ
(Yao)
THE SMALL HAND-DRUM
1 2
1 - 2 3 4
Shi ĭ - -
—(Okuri) —
(Ya)
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
mo - Te n ni - mi chi te - Su sa ma shi ku Ko
0 - 0 0 0 - 0 0 0 - 0 0 0 0 0 -
ŏ so ŏ n nò - Gyo ka mo - Ho no ka ni - ĭ
(The 'Miidera').

(II)

There are three main intonations:—The 'Hira-Nori' (Even Intonation), the 'Chû-Nori' (Quick Intonation), and the 'Ô Nori' (Wavy Intonation).

(1) The 'Hira-Nori' Even (Intonation) is used for 'Shidai,' 'Michi-Yuki,' 'Agé-Uta,' 'Sagé-Uta,' 'Shodō,' 'Kusé,' 'Rongi,' etc., and is as follows:



The 'Hira-Nori' (Even Intonation) is in the 'Adagio' time at 100 of Maelzel's metronome. The metronome is an instrument for indicating and marking exact time in music, and it consists of a pendulum whose period of vibration is regulated by a shifting or sliding weight—a correct metronome beats second when set at 60.

The 'Hira-Nori' on the metronome is as follows:

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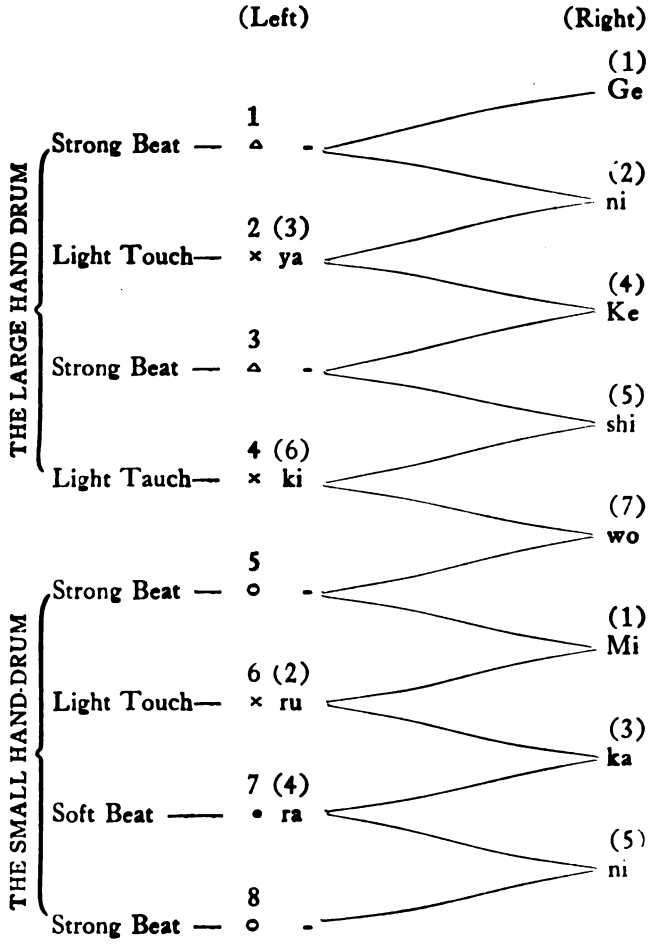

(2) The 'Chû-Nori' or 'Shura-Nori' (Quick Intonation) is as follows:

THE LARGE HAND-DRUM — THE SMALL HAND-DRUM

1		2		3		4		5		6		7		8	
△		×		△		×		○		×		•		○	
1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8
(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)	(1)	(2)	(3)	(4)
Hi	ka	ri	wo	Ha	na	ă	te	Ko	ku	ŭ	ni	Hi	gyo	ŭ	shi

(The 'Tamura').

THE LARGE HAND-DRUM — THE SMALL HAND-DRUM

1		2		3		4		5		6		7		8	
△		×		△		×		○		×		•		○	
1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8
-	-	•	Ku	n	ga	ni	wa	•	Na	mi	no	Ta	te	ĕ	-

(Yao)

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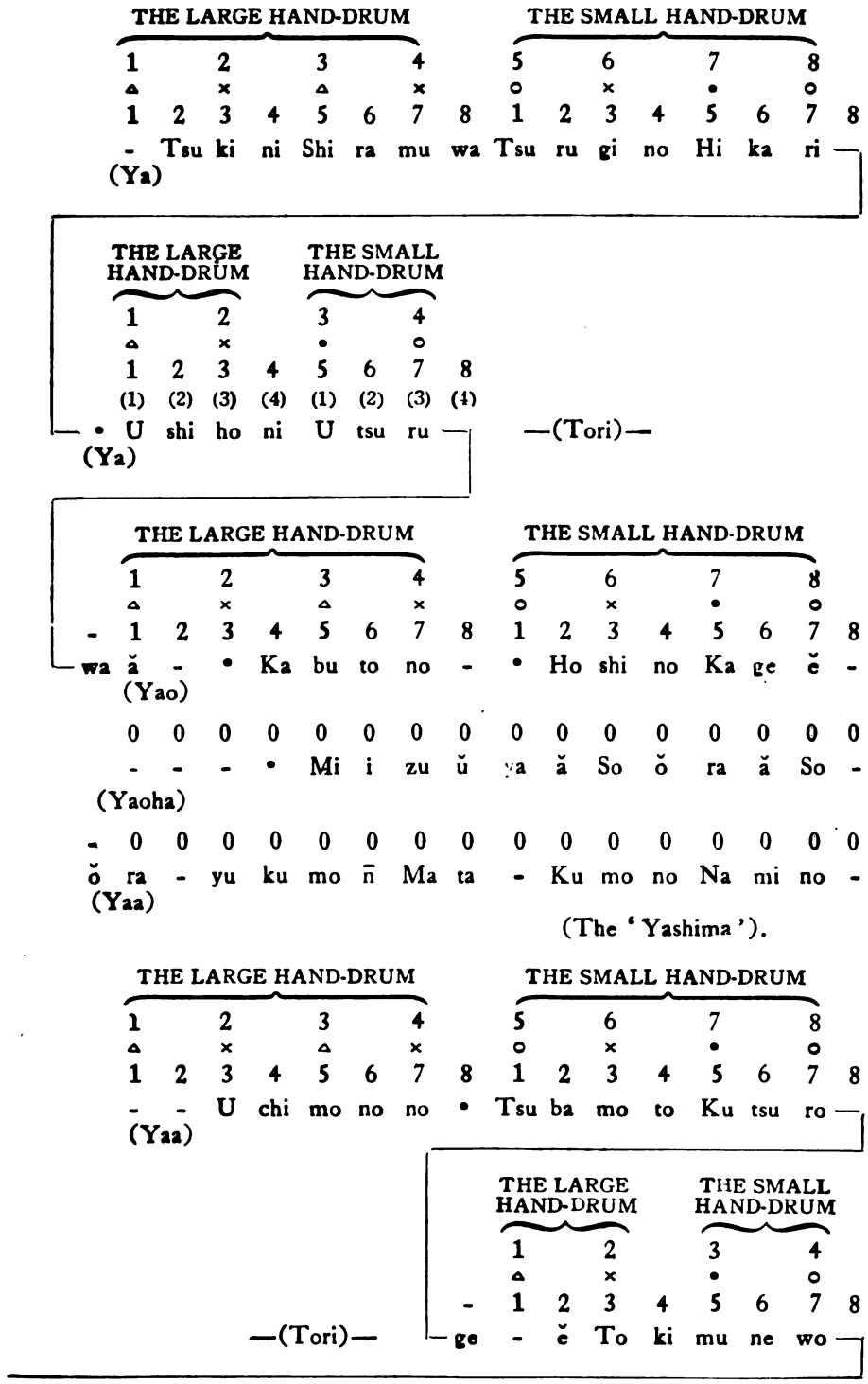
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
1 2 3 4 5 6 7 8 1 2 3 4 5 6 7 8
- Tsu ki ni Shi ra mu wa Tsu ru gi no Hi ka ri
(Ya)
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4
△ × • ○
1 2 3 4 5 6 7 8
(1) (2) (3) (4) (1) (2) (3) (4)
• U shi ho ni U tsu ru
(Tori)
(Ya)
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
- 1 2 3 4 5 6 7 8 1 2 3 4 5 6 7 8
wa ă - • Ka bu to no - • Ho shi no Ka ge ĕ -
(Yao)
0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
- - - • Mi i zu ŭ ya ă So ŏ ra ă So -
(Yaoha)
- 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0
ŏ ra - yu ku mo n̄ Ma ta - Ku mo no Na mi no -
(Yaa)
(The 'Yashima').
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
1 2 3 4 5 6 7 8 1 2 3 4 5 6 7 8
- - U chi mo no no • Tsu ba mo to Ku tsu ro
(Yaa)
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4
△ × • ○
- 1 2 3 4 5 6 7 8
—(Tori)— ge - ĕ To ki mu ne wo

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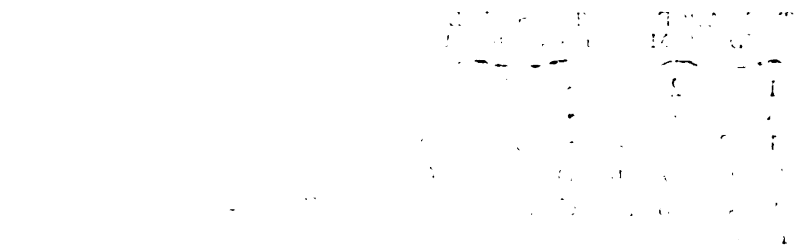

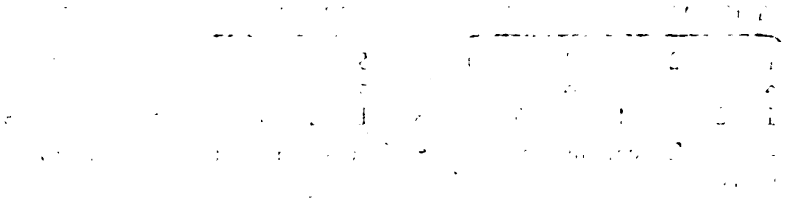

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	THE LARGE HAND-DRUM				THE SMALL HAND-DRUM								
	1		2		3		4		5		6		
	△		×		○		×		•		○		
	1	2	3	4	1	2	3	4	5	6	7	8	
n̄	Me	ga	ke	te	-	Ka	ka	ri	ke	ĕ	ri		—(Kataji)—

(The 'Youchi-Soga').

(3) The 'Ô-Nori' (Wavy Intonation) is as follows:

THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
1		2		3		4		5		6		7		8	
△		×		△		×		○		×		•		○	
1	-	2	-	3	-	4	-	1	-	2	-	3	-	4	
Ka	-	ne	-	wo	-	mo	ŏ	-	Ma	ă	-	ta	ă	nu	
0	-	0	-	0	-	0	-	1	-	0	-	0	-	0	
Wa	ă	-	ka	re	-	ko	-	so	ŏ	-	a	ă	-	re	

(The 'Saigyo-Sakura').

THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
1		2		3		4		5		6		7		8	
△		×		△		×		○		×		•		○	
1	-	2	-	3	-	4	-	1	-	2	-	3	-	4	
-	•	Mo	-	mi	-	ji	ĭ	ba	-	chi	-	ri	-	to	
(Yaa)															
0	-	0	-	0	-	0	-	0	-	0	-	0	-	0	
bu	-	Mi	-	sa	-	ki	ĭ	wo	-	ha	-	ra	-	ĭ	
(Yaa)															

(The 'Hanagatami').

THE LARGE HAND-DRUM								THE SMALL HAND-DRUM							
1		2		3		4		5		6		7		8	
△		×		△		×		○		×		•		○	
1	-	2	-	3	-	4	-	1	-	2	-	3	-	4	
-	-	-	A	ă	-	zu	-	ma	-	A	-	so	-	bi	
(Yao)															
0	-	0	-	0	-	0	-	0	-	0	-	0	-	0	
no	ŏ	•	Ka	ă	-	zu	-	ka	ă	-	zu	ŭ	-	ni	

(The 'Hagoromo').

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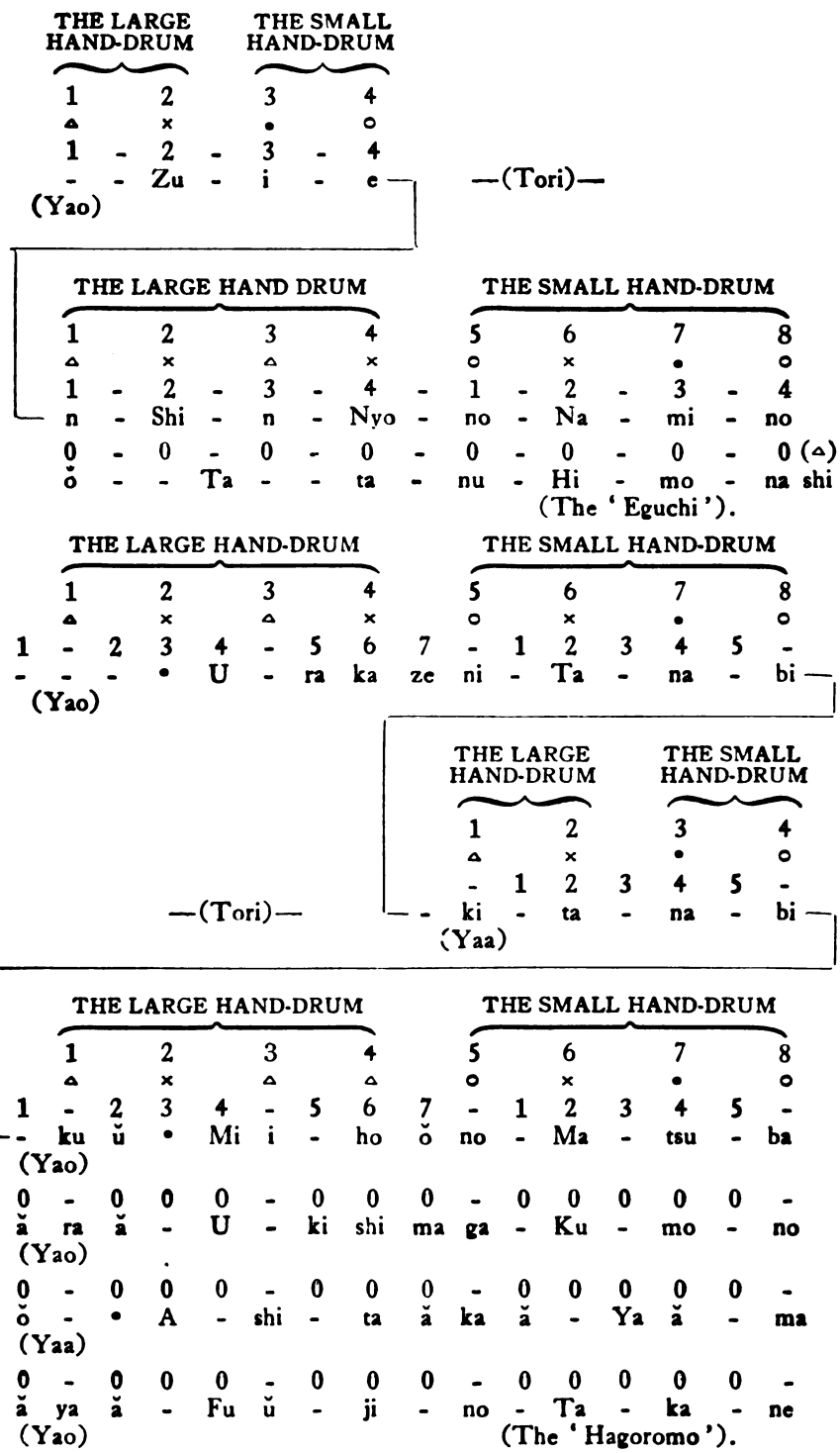
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4
△ × • ○
1 - 2 - 3 - 4
- - Zu - i - e —(Tori)—
(Yao)
THE LARGE HAND DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
1 - 2 - 3 - 4 - 1 - 2 - 3 - 4
n - Shi - n - Nyo - no - Na - mi - no
0 - 0 - 0 - 0 - 0 - 0 - 0 - 0 (△)
ŏ - - Ta - - ta - nu - Hi - mo - na shi
(The 'Eguchi').
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ × ○ × • ○
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
- - - • U - ra ka ze ni - Ta - na - bi —
(Yao)
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4
△ × • ○
- 1 2 3 4 5 -
—(Tori)— - ki - ta - na - bi —
(Yaa)
THE LARGE HAND-DRUM
THE SMALL HAND-DRUM
1 2 3 4 5 6 7 8
△ × △ △ ○ × • ○
1 - 2 3 4 - 5 6 7 - 1 2 3 4 5 -
- ku ŭ • Mi i - ho ŏ no - Ma - tsu - ba
(Yao)
0 - 0 0 0 - 0 0 0 - 0 0 0 0 0 -
ă ra ă - U - ki shi ma ga - Ku - mo - no
(Yao)
0 - 0 0 0 - 0 0 0 - 0 0 0 0 0 -
ŏ - • A - shi - ta ă ka ă - Ya ă - ma
(Yaa)
0 - 0 0 0 - 0 0 0 - 0 0 0 0 0 -
ă ya ă - Fu ŭ - ji - no - Ta - ka - ne
(Yao)
(The 'Hagoromo').

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Fortune's Wheel.

A NOVEL.

(6)

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Fortune's Wheel

A NOVEL

(6)

By Santo Kyoden

ATSUMI'S servants who had run from the false serpent in terror came back in fear and trembling, as they had become anxious about the safety of their master and his chests. But they found neither master and nor chests. In confusion they hunted for them everywhere in the mountain, but could discover nothing. They were worn out and slept through the night at the mountain foot.

The next morning they continued their search and discovered the dead horse of their master, in a ravine. They feared their master had been swallowed up by the serpent. At the same time they wondered why the chests had been lost. At last they arrived at the conclusion that the chests had been taken away by brigands, who might have killed their master. They thought that if they could not recover the chests and went home empty-handed, they were certain to be punished on the charge of losing the valuable presents to the Kamakura *kanryo*. Some of them ran away to avoid punishment, and only a few faithful men went back home, ready to receive punishmeut.

When they gave a full account of the affair to the master's family, Yumiko, his daughter, and the others grieved greatly over his death.

They then conferred on the steps to be taken to deal with the situation, and finally the decision was arrived at that some one should be despatched to discover whether the master was really dead or not, and then the matter should be reported to the Kamakura Government; for although he had most probably lost his life at the hands of brigands or by being devoured by the serpent, yet it was not altogether impossible that he was safe.

Two chief servants were sent. They arrived in hot haste, and guided by one familiar with the mountain, they looked for their master in every nook and corner. At last they discovered his corpse in the old temple. As the matter turned out to be the work of brigands, they went to Kamakura and reported the details to the Government there, through whose permission they took their master's corpse home.

Lord Mochiuji, the *kanryo*, hearing of the incident, was enraged and gave strict orders to the police superintendent to go and arrest the brigands.

The police superintendent set out at once with many men under him. They searched for the brigands in the Ashigara Mountain. But they were unsuccessful and came back to Kamakura empty handed, after burning the old temple, for the brigands having opened the chests, and found the contents to be presents to the *Kanryo* and also Atsumi's name and address from the list of the presents contained in one of the chests, had escaped, ex-

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pecting a strict official search for them.

The Atsumi family, which had been bereaved of its master, was at a loss what to do and spent this time in saying masses for the repose of his intrepid soul. In the meantime, the old year passed and a new year came: the 11th year of Eiko.

Regent Norizane of Kamakura, whose remonstrances with Lord Mochiuji, the *Kanryo*, had had no effect upon him, reported his plot to Kyoto, and in cooperation with Takeda's and Asakura's forces he attacked the lord. In the ensuing fight the army of the lord was completely defeated, and he killed himself in a Buddhist temple in February of that year.

The *Shogun* in Kyoto was infuriated at the intrigue of Mochiuji and caused all his followers and their families to be punished with death. As Atsumi's complicity came out, his estates were confiscated by the government, and all his family and employees were driven out of their house. All the employees, except Kurumi Emori, left the house in a hurry one after another, thinking nothing of their young mistress' safety and forgetting her benevolence.

Yumiko, who had been bereaved of her father and was without a mother, was at a loss what to do in this series of misfortunes. She was nearly carried off by the enemy's men and sent to Kyoto, but was rescued by Kurumi, her faithful retainer, who was in poor health, at the risk of his life.

It was necessary for Kurumi to hide her from the enemy, he thought that her relatives in the neighbourhood would be unwilling to receive her, lest they should be punished on that account by the Kyoto government. After troubled thought, he decided to go to the province of Echigo and depend upon his younger brother, there who had been disowned by his father for some reason or other many years before, and had not communicated with his since.

So he and Yumiko set out for Echigo. She was dressed as a poor woman, wearing an *ichime-gata* (hat), such as was worn by a woman of low class, which she pulled down over her eyes to avoid her face being seen by others. She had on a poor *yukata* (cotton gown), and wore straw sandals. Kurumi also wore plain cotton clothes and a *zukin* (cap), carrying on his back a parcel and a straw-wrapped sword. He carried a bead rosary and a cane. He was disguised as an old country man going to worship at the Zenko Temple with his granddaughter.

"How miserable I am in one misfortune after another and to have to leave my dear old home for a journey to an uncertain destination!" Yumiko said weeping. "What have I done to deserve this suffering!"

She was choked by tears. Kurumi also grieved and could hardly step forward. But he thought this would not do, and picking up courage he consoled the young lady, and they started at last.

Soon they reached the dangerous point of Misaka, and then crossed the several passes of Kiso, where such mountains as Enaga-take, Norikuraga-take, Mitake and Komaga- take were seen in the distance, covered with snow, cold to look upon. The rain-dripping trees of a solitary village and the evening bell of a distant temple filled the travellers with melancholy. To the fugitives, the rustling of trees in the wind from the mountains or the noises of roosting birds on a moonlight night, seemed to be the sound of pursuers approach-

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ing.

The two were very watchful about everying, in order to make good their escape. They had to go by by-roads up mountains and down valleys, which took much more time than going along the main roads.

Yumiko, who had been delicately brought up and had never met misfortune, had to make her way up steep paths in unaccustomed straw sandals. Soon she was footsore, and her bleeding feet dyed the grass red. It was pitiful to look at her stumbling and falling. As she had departed hurriedly, from the danger of being captured, she had not had time to provide herself with sufficient money for travelling expenses. Such money as she had had was soon used up.

Before long Kurumi fell ill. Old and feeble, the bitter cold and the trying journey were to much for him. He was at last exhausted and unable to walk, groaned and shivered. Yumiko had no medicine with her to give him. Nor could she get any, so far from any human habitation as they were then. She was at her wits' end, could not even cry.

It was getting dark. Snow began to fall thickly and soon lay deep. Their clothes were wet, and their limbs were well-nigh frozen. Yumiko helped her old servant to a shelter under a big pine tree. She gathered withered leaves and twigs, with which she made a fire. Then she opened her package and took out her only spare garment. She threw this over the sick man, as he had no rain coat. She also took out dried boiled rice, and softening it with snow water, she gave it to him. She stroked his head, and felt unutterably sad.

"I've come so far through difficulties, with your aid, Emori!" she said. "I've heard that the road will be better and easier to follow, now. How do you feel? Take this rice and get warm."

The old servant raised his head with difficulty. Tears were falling fast down his cheeks.

"I'm the only one of the your many servants to accompany you as far as this," he said. "Yet I'm old and sick and there is little hope that I can serve you longer. I don't think I can stand this cold, the hunger, and the steep path. He who tries to accomplish two things at once will accomplish neither, as the proverb says. I advise you to keep yourself warm by wearing the garment you have so kindly put on me, and to keep off hunger by eating this food, without seeking to nurse me, while making your escape from the enemy. Please leave this place at once and seek out my younger brother so that you can live safely uuder his protection. Don't imperil yourself by wasting time in watching me, as I have no chance of recovery."

He stopped talking, breathing feebly.

"No, no! How can I go, leaving you behind?" she cried. "Both of us shall die together, if death is inevitable. I don't wish to be saved alone!"

"You need not think of me, my lady," the old man said. "If you stay here in this heavy snow, surely you will be frozen to death. Even if you should die, I shall not survive. Please leave here before dark."

So saying, he sat up, suppressing his pain. He took off Yumiko's garment, and put it before her But she did not accept it, and again put it over him.

As she did not go, he grew impatient.

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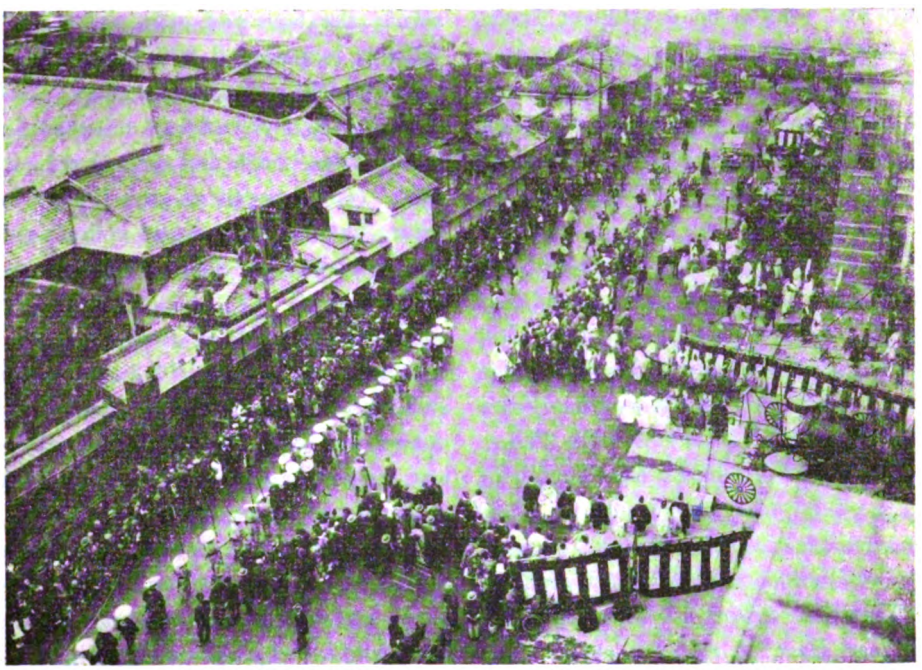
"How wilful you are!" he cried. "I'm going to die anyway, and had better die now without troubling you any more."

As he said this, he took off all his clothing, and lay down in the snow, his face downwards. Yumiko stirred the fire, and lifted him to put on his clothes. But his tongue was becoming stiff and his eyes were closed. He was on the verge of death! Yumiko, brushing the tears away with her sleeve, nursed him with all her heart, warming him with her body. But it was in vain; for the old man, gasping, breathed his last. She burst into tears, and clinging to the body, lamented bitterly the death of her faithful servant. Then she repressed her tears, and said to herself:

"Could there be any one in this world more unfortunate than me? My father died a violent death, my home is ruined. All my servants but this one turned their back on me; and I had to leave my old home and wander about in strange places. Now I have lost my only support. How can I continue my journey alone? Should I encounter a wicked man and be carried off by him while on my way to Echigo, not only would it inflict untold hardship on me, but it would disgrace my parents in the other world. As I am so unlucky, I'm scarcely worth living any longer. I had better kill myself and go with Emori to my garents."

She thus determined to commit suicide. She prayed to Tanikumi-no-Kwannon to lead her to the side of her parents. Then she took out a sword from her package and was about to stab her throat with it, when she heard a sound from behind a rock at her back.



The "Jidai Matsüri" (historical pageant) in Kyoto on Nov. 12.

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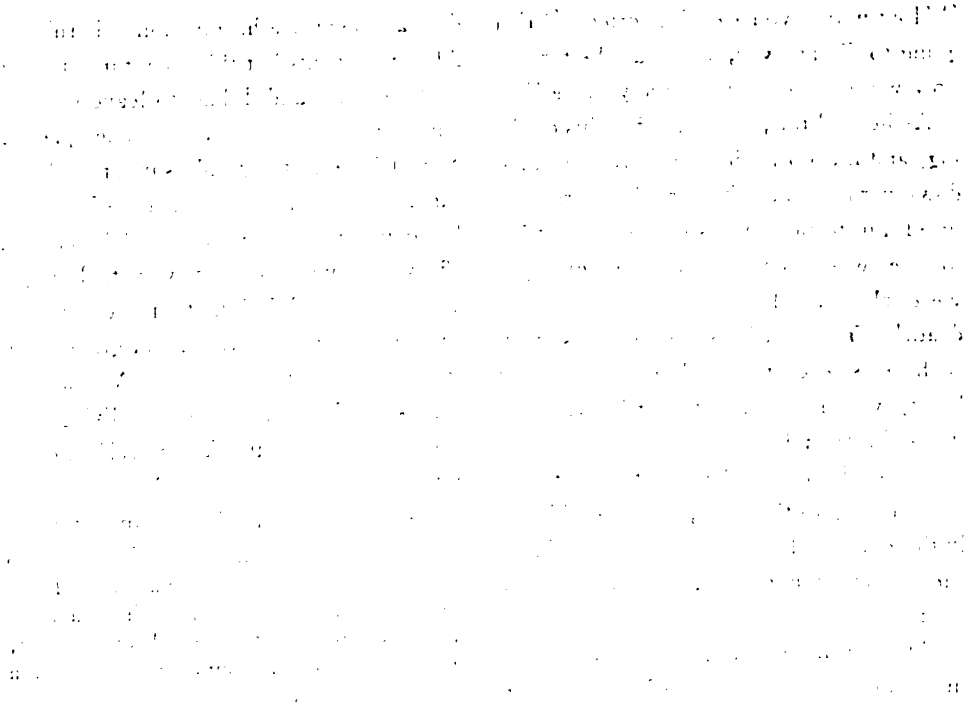

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The Physical Improvement of The Japanese

THE Japanese have much improved in physique of late years, notably among the gentle sex.

Data published by the Education Department in 1923 about changes in the constitution of Japanese students, male and female, during the twenty-one years beginning 1900 show little increase in the height and chest measurements and weight of boys and girls of six years old during that period.

During subsequent years the data give a slight increase yearly.

Taking for instance the boys and girls of 11 years old, or the common school pupils of the fifth year class, their average height was nearly unchanged during the Meiji era. But in the subsequent Taisho era it increased yearly by 0.78 centimetres. The average chest measurments did not change in any way during the Meiji era, but in the Taisho era, the boys gained yearly 0.6 centimetres. The girls gained more and more in the Taisho era and in 1925, the average chest increased 0.8 centimetres. In weight, the boys and girls gained about 450 grams and about 500 grams respectively on an average in the Taisho era over the Meiji era. From this it may be concluded that in the Taisho era the boys and girls improved equally in height, chest and weight during their common school days. Yet the increase expressed in these figures is not so marked.

When they grew to 16 years old, in the 5th year class of middle school, their physical improvement was more manifest. During the Meiji era, the boys had little changes in height, but in the Taisho era, they grew suddenly, gaining 1.5 centimetres in the period from 1915 to 1920, over the Meiji era. The girls began to grow in height in the Meiji era, and in 1918, 1919 and 1920, it increased steadily as much as 2.4 centimetres.

In the chest, the boys grew particularly in the Taisho era, when their average chest gained 1.2 centimetres over that in the Meiji era. In this, too, the girls were better than the boys. Their improvement began in the Meiji era, and in 1918, 1919 and 1920 the increase reached as much as 1.7 centimetres. In weight, it had an increasing tendency yearly among the boys and girls, and in 1918-1920 it increased 1,600 grams for the boys and 900 grams for the girls.

It may be observed from this that these middle school boys and girls in their five years' course began to grow better than before, in the Meiji era, and in the Taisho era, their physique showed a pretty good improvement.

In the twentieth to twentythird year, men and women gained 2.1 centimetres in height, men 0.9 centimetres and women 2 centimetres in chest respectively, and men 600 grams and wemen 1,300 grams in weight respectively.

The official data show averages taken from a very comprehensive census. The above mentioned well proportioned and remarkable physical development of middle school boys and girls and college

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students in height and chest is substantiated by the results of scholars' thorough study on the same subject.

The average height of Japanese adult males as investigated and reported by these scholars to academic circles was 156-157 centimetres forty years ago, 159 centimetres 28 years ago and 160, 161 or 162 centimetres 4 or 5 years ago, from which figures it is evident that in the past forty years the average height of Japanese adult males gained 3-4 centimetres.

The Japanese race has thus greatly improved in physique in recent years. What are the reasons for it? Practically, it is impossible to know the reasons by experiments; for we cannot make experiments among the Japanese in practical life. Theoretically, however, we may make on assumption.

Towards the end of the Meiji era, and more especially in the subsequent Taisho era great encouragement was given to the physical training of the people, and the sporting spirit arose among Japanese men and women. It is of comparatively recent date, however, that women in this country took real interest in sports. Yet evidence shows that before sports became so popular among them they had developed considerably in physique. For the cause of this we may mention their gymmastic exercises at schools and their use of proper desks and chairs, emancipating them from the old unhealthy habit of squatting, which stunts the legs. The same thing undoubtedly contributed very much, too, towards the physical improvement of the boys. This is the first reason.

For the second reason, we may point out the improvement of the sanitary conditions in general among the Japanese public. Their condition of living has been improved with the enhancement of the standard of their wealth. As a result of it, western customs have been introduced partly into their residences, and more attention has been paid to lighting and ventilation. In food, too, as much nourishing food as possible has been taken by them. All things have thus become more sanitary and healthful with the progress of civilization. In this country, like in all other countries in the world, the people have grown in physique with the growth of their wealth.

For the third reason, to speak only of girls, their wide sashes, long sleeves and heavy skirts have been largely changed into garments more convenient for exercises than before, doing away with the tightness and heaviness of the Japanese style clothes. This is believed to have had much to do with the physical improvement of Japanese girls.

The fourth reason in the realization of the whole nation of the importance of physical improvement as a result of the progress of education. Consequently, the people have become most attentive to questions of sanitation and health such as eating, drinking, living, exercising, lighting and good air, and have acquired a knowledge of things which must be given up as improper to health, this knowledge being interwoven with their daily life.

The outstanding improvement of the Japanese in constitution may be construed as being a result of the liberation of hereditary Japanese characteristics by the progress of the spirit of physical education and sanitation; for no new stock has been added to the blood of the Japanese. If this assumption is true, we may anticipate more and more physical improvement of the Japanese hereafter.

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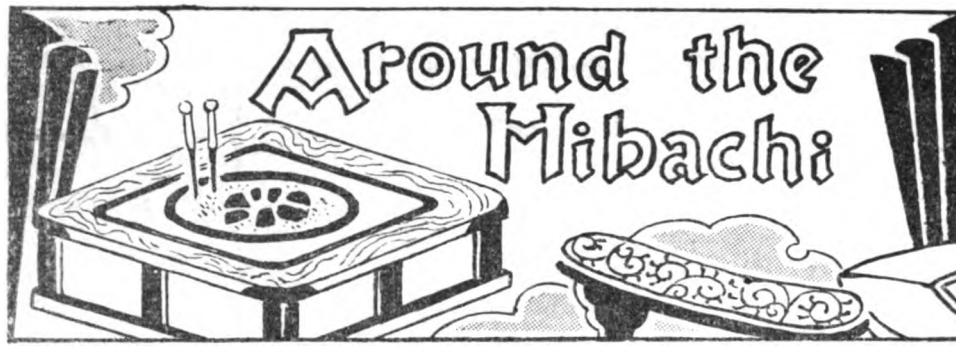

Nisunnomi-no-Eijiro

A Benefactor of Christianity in Japan

TOWARDS the middle of the Meiji era, a poor family came to live at Sakura-no-baba at the northern extremity of Takaoka City. They spread a few mats on the ground enclosed with tents so torn as to be scarcely worthy of the name, behind the embankment of the riding-ground. Their only possessions were a few packages, in which were contained their household effects.

The master was tall, fine-looking, and there were his wife and a child.

Camp life in a busy city—not at a mountain foot, as it is fashionably led nowadays in the summer vacations! It naturally attracted the attention of the passersby, who cast glances at the inmates as they passed.

The master was a missionary of Christianity. He had been persecuted everywhere he went by anti-Christians; for then the people held intense animosity against foreign religions. At last, he was sent to Takaoka by the mission, after experiencing all sorts of hardships in Kofu, where there was, as now, a great Buddhist temple of the Nichiren sect in the near neighbourhood, and in Kanazawa in the province of Kaga. Here, too, he was to have a severe test.

He started his work in an inn in the centre of Takaoka. But three months afterwards he was asked by the inn-keeper to leave it; for the latter had been threatened with the burning of his house by the neighbours, if he any longer let a room to the Christians, traitors. The family had, therefore, to leave the inn and to sleep outdoors; for they could not hope to be able to rent a house in the city nor to find any one to offer lodging to them. After that they camped behind the embankment of the riding-ground at Sakura-no-baba.

The citizens were not content with making the wandering family homeless. They strove to starve them out. The rice and fish dealers and greengrocers boycotted them, and any one showing mercy to them was threatened with death. We cannot denounce the citizens of Takaoka alone for religious persecution. Everywhere in the country, even in the world, the antipathy against foreign religions had been more acute and violent than that. How hard it was for apostles to fulfill their mission!

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However intensely his heart burned with the new spirit, the man could not work without eating. He had to go to Kosugi about 2½ *ri* from the city to get rice and other food enough to keep himself and his family alive. He thought he would rather die at the citizens' hands than by starvation.

One day he visited the fish market, and sitting cross-legged on the floor, he cried:

"If you are determined never to sell fish to us, kill me with your knife! Kill me quickly!"

But the boycott against the family was not to be broken by this, and they felt as much difficulty as before in eking out a livelihood. They were more pitiable than beggars; for beggars are given food, but they were not. Indeed, they were brought face to face with starvation.

On the ninth day of their tent life a man about forty years old went by the place. He was fat and had the appearance of an artisan. He cast a glance at the family as he went past. Then he turned back.

"Excuse me!" he addressed them. "But you don't look to be of so humble a class as to live in this way. Why do you lead such a lonely life as this?"

To this the propagandist replied, giving his story in full. The man listened and looked intently at the family, after which he said with deep emotion to the master:

"I've understood your story very well, and have been much impressed by it. I'm a maker of shrines in this town, Eijiro Asano by name. You can't long live behind this embankment like pheasants in a nest. I'll help you. Come with me. I'll look after you and your family. Don't be worried!"

As he heard these words, the propagandist, strong in will as he was, wept in spite of himself. His wife, too, was moved to tears. Even the child cried with joy.

This shrine maker was noted among the citizens and was known as Nisunnomi-no-Eijiro for his chivalrous deeds. This Eijiro took the missionary of a foreign religion and his family into his house.

He rebuilt part of his workshop as a mission hall. Every Sunday he would collect people to hear the proaching by the propagandist, he himself standing by the entrance and keeping out rough fellows.

In the meantime, he and his family were converted to Christianity, and fought strenuously for the propagation of the gospel. Thus the house of a shrine maker was transformed into a church.

This was the origin of the Methodist Church in Takaoka city, and the propagandist was Mr. Hisakichi Yamazaki. He later severed his connection with the foreign mission and worked for the reform of customs and manners among the Japanese in a purely Japanese way.

In ancient times a shrine maker in Ephesus made silver lanterns for Diana and made money at it. When the Apostle Paul came there and preached, he found it detrimental to his trade, and inciting his workmen to riot, disturbed the preaching of Paul.

Our Nisunnomi-no-Eijiro, a shrine maker of another country and age was deeply stirred by the devotion of a Christian propagandist and took sides with Christianity, roused by the spirit of chivalry; and thus he did great service to its cause.

Not only did he help the propagandist of a foreign religion, an enemy of his business, and was not concerned in the least about the decline of the business, but he offered his house for use as a mission hall.

This story is fine enough to be handed down from generation to generation among Christian believers not only in Japan but throughout the world.

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The Editor's Diary

OCT. 11.—His Majesty the Emperor who left Tokyo on Oct. 4 for Iwate Prefecture to supervise the grand military maneuvers held there for the following three days left the city of Morioka on Oct. 10, and after stopping in Sendai for the night, today returned to the Imperial Palace after eight days' absence.

Oct. 12.—The first conference of the Tokyo Municipality met today in connection with the notorious scandal case of many members of the Municipal Assembly who have been arrested and taken to prison charged with graft. They discussed the question, "Whether the Tokyo Municipal Assembly should be dissolved or not," and the majority of them upheld the affirmative.

Oct. 13.—The international swimming contest under the auspices of the Tokyo Asahi Shimbun was opened today.

Oct. 14.—Investigations made by the prefectural governors into the number of people entitled to participate in the celebration dinner on the day of the Grand Banquets at Kyoto has resulted in deciding on 385, 021 in all.

Oct. 15.—Dr. Clifford Clamp, director of the Perkins Astronomical Observatory in Ohio, U. S. A., arrived today a Tokyo.

Oct. 16.—The 9th Tei-ten or Imperial Fine Art Exhibition was opene today.

Oct. 17.—The Kammame-sai or Harvest Festival for offering the year's new rice and vegetables to the Imperial ancestral spirits was solemnly conducted today before the Kashiko-dokoro, or Imperial Sanctuary, in the Tokyo Imperial Palace.

Oct. 18.—The Japan-visiting aeroplane, "Europa," piloted by Baron von Huenefeldt of Germany, which left Shanghai on the night of Oct. 17 and passed over the city of Osaka at 8:15 a.m. today, made its appearance at 1:30 p.m. above Tsukishima, Kyobashi Ward, in Tokyo. While, however, it was making its way to Tachi awa, it took a wrong course on account of the dense fog and was forced to land near the river Tamagawa. Baron von Huenefeldt and two companions were quite safe.

This night fire broke out at Ryutsumachi, Sado Island, in Niigata Prefecture, destroying 800 houses.

Oct. 19.—The first meeting of Mr. S. Yata, Japanese Consul-General at Shanghai, and Mr. C. T. Wang, Foreign Minister of the Nationalist Government of China, a curtain-raiser to formal negotiations between Japan and China, was held today at the latter's official residence in Nanking.

Baron von Huenefeldt, the German airman visiting Japan, this morning called at the Ministry of Communications, War and Navy Offices, and on General Prince Kuni, Honorary President of the Imperial Aviation Association. At noon he was invited to lunch by Mr. Kubara, Minister of Communications.

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newly-sppointed Swiss Minister to Japan, who had been hurrying to his new post so that he might be in time to attend the Enthronement Ceremony, arrived at Tokyo today. M. Louis Brangain, Professor of Botany in Paris University, recently nominated director of la Maison Franco-Japonaise, also arrived at Tokyo.

According to investigation made by the Statistical Bureau of the Cabinet for 1925, the income of all the Japanese people aggregated more than Yen 13,300,000, viz, Yen 224 per capita.

Oct. 21.—Word received from Nanking reports that the third meeting between Mr. Yata, Japanese Consul-General at Shanghai, and Mr. C. T. Wang, Chinese Foreign Minister, in connection with Sino-Japanese formal negotiations was wholly occupied with the Tsinan Affair, being concluded in an almost head-on collision as had been anticipated. The negotiations, therefore, are said to be at a standstill.

Oct. 22.—With a view to giving relief to labourers unemployed this winter, the Tokyo Municipal Office has decided on an extraordinary out-of-employment relief undertaking. The Labour Exchange of the city, accordingly, had the names of those labourers within the city registered, and their number reached 19,175. The Municipal authorities are seriously concerned about how to effectively rescue such a large number.

Both the Tokyo and Osaka Clearing Houses passed a resolution that the ban on the export of gold should be immediately lifted, and made a proposal to that effect to the Ministry of Finance.

Oct. 23.—Today the autumn festival of the Yasukuni Shrine, one of the important Tokyo annual functions, was performed, and His Majesty the Emperor despatched an Imperial messenger to the Shrine.

Oct. 24.—No accord has so far been reached with respect to the Tsinan Affair in the Sino-Japanese negotiations now going on in Nanking between Consul-General Yata, and Minister Wang for Foreign Affairs of China, and it was decided to stop the negotiations for the time being.

Oct. 25.—The final meeting between the Japanese and Chinese representives came to a conclusion today. Mr. Yata and Minister Wang published a simultaneous statement, in effect that they had reached an accord of views in the main.

It has been decided that the grand naval review in celebration of the Enthronement Ceremony will take place off Yokohama harbour on December 4. The military review will be held on December 2.

Fire reduced more than 700 houses to ashes at Wakkanai, Kitami Province, Hokkaido.

Count Uchida who went to Paris in August to represent Japan at the signature of the War Outlaw Pact and then visited the United States returned home today.

Han Hsi-chang, a foremost Chinese actor, arrived at Tokyo.

Oct. 27.—To Yen 1,732,900,000, appropriated by the Finance Ministry for the budget for next year has been added some Yen 10,000,000, a net increase revived by the Cabinet for the budget, thus reaching Yen 1,742,900,000 total.

The new Chilian Minister accredited to the Japanese court, arrived to Tokyo today. Master Wu Tsing-yuen, noted

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The new Chinese Minister [illegible] to the Japanese court, arrived in Tokyo today. Mr. [illegible] Wang [illegible]

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Chinese juvenile chess champion, also came to this country.

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Oct. 29.—Mr. H. Arita, Director of the Asiatic Affairs Bureau in the Foreign Office, invested with an important mission in connection with the solution of the Tsinan question, left Tokyo today and hurried to Shanghai.

Oct. 30.—The twenty-five foreign Ambassadors and Ministers, who are to attend the Enthronement Ceremony representing the rulers and presidents of the twenty-six countries on friendly terms with Japan (Austria is represented by the Swedish Minister), were received in audience by His Majesty the Emperor in the Phoenix Hall in the Imperial Palace this morning.

The Chilian Minister who arrived at his new post three days ago, went to the Imperial Palace very soon and present his credentials to His Majesty. He is to attend the Grand Ceremony of Enthronement as special envoy for Chile.

On the occasion of the above audience decorations were conferred upon the foreign representatives as follows:—

Grand Cordon of the Rising Sun with Paulownia:—to Sir John Tilley, British Ambassador.

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Grand Cordon of the Rising Sun (newly ranked as holder of first order):—to Messrs. A. D. Prienne Feitoza, Brazilian Ambassador; Robert de Billy, French Ambassador; Pompeio Alloisi, Italian Ambassador.

Grand Cordon of the Sacred Treasure (newly ranked as holder of first order):—to Messrs. Henrik de Kaufmann, Danish Minister; Z. Okentsky, Polish Minister; Aurel J. Vasiliu, Rumanian Minister; Karl Hallu, Czecho-Slovakian Minister.

Second Order of the Sacred Treasure (newly ranked as holder of second order):—to Dr. Gustaf J. Ramstedt, Finnish Minister.

Grand Cordon of the Rising Sun:—to Dr. Mario Louis de L. Lianos.

To the other envoys not included in the above list were granted beautiful gifts instead of decorations, as follows:—

Gold-lacquered toilet case with the Imperial Crest:—to Dr. Wilhelm Solf, German Ambassador.

Cloisonné flower-vase:—to M. Bassompierre, Belgian Ambassador; Fuad Bey, Turkish Chargé d'Affaires.

Gold-lacquered toilet-case with the Imperial crest:—to Mrs. MacVeagh, wife of the American Ambassador; Messrs. Trojanovsky, Soviet Ambassador; and E. Roe, Swedish Minister.

Oct. 21.—The subject for the New Year Poetry Party next year, one of the annual functions of the Imperial Court, selected by the Imperial Household is announced today to be "Morning at a Farmhouse."

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Nov. 1.—An Imperial Rescript issued today announced that the date of the convocation of the 56th session of the Imperial Diet has been fixed for December 24.

Nov. 2.—Mr. Ty Cobb well-known American baseball champion, and his party who were jointly invited by the University teams of Keio, Meiji and Waseda arrived at Tokyo today.

Nov. 3.—Today, the birthday of the late Emperor Meiji, which was established as one of the National Holidays as Meiji Setsu, which is to be observed in order to recall the great virtues of that soverign as well as the achievements of his reign, was celebrated today, officially for the first time. At the Imperial Court solemn rituals were conducted, and foreign envoys accredited to this country and civil and military high functionaries were invited to lunch in the Homeiden Hall of the Imperial Palace.

Nov. 4.—At the intercollegiate baseball contest for this autumn among the six universities Keio University gained the victory, with possession of the Prince Regent Cup.

Nov. 6.—To perform the most important ceremony of his reign, the Enthronement at Kyoto, His Majesty the Emperor with Her Majesty the Empress H. I. H. Prince Kanin, Commissioner of the Grand Ceremony, T. I. H. Prince and Princess Chichibu, and H. I. H. Prince Fushimi, Premier Baron Tanaka and other members of the suite, being preceded by a palanquin carrying the Imperial Sanctuary, left Tokyo Station by Inperial train at 8 o'clock this morning. He arrived at Nagoya Station at 3:30 p.m., and proceeded to the Detached Palace in that city, where he spent that night.

Nov. 7.—Similar to the provious day, being preceded in the procession by the Imperial Sanctuary palanquin, Their Majesties the Empror and Empress left Nagoya Station at 11 this morning. Kyoto was reached at 2 p.m. and Their Majesties proceeded to the Palace.

Nov. 8.—The foreign envoys to attend the Grand Ceremony representing twenty-six countries, with their wives, left Tokyo Station this morning by special train reserved for them, for Kyoto.

Nov. 9.—The Grand Ceremony of Enthronement taking place tomorrow, a festive atmosphere enveloped the country, there being profuse decorations of towers, arches, flags, lanterns, and bunting.

Nov. 10.—The day for the arrival of which all the people of Japan were waitting with impatience, the day of the Enthronement Ceremony, at last came. In the forenoon the ritual before the Imperial Sanctuary was held, and in the afternoon the Shishinden ceremony was performed. At three o'clock when, leading the nation, Premier Tanaka shouted three Banzais in the presence of His Majesty at the Shishinden, the 80,000,000 subjects of the sovereign were in harmony in echoing the cry, in celebration of this most happy event.

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Nov. 1.—An Imperial Rescript issued today announced that the date of the coronation of the 50th session of the Imperial Diet has been fixed for December 24.

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Mental Hygienic Exposition

From Nov. 9 to 20 the Mental Hygiene Exhibition was held at the Reference Hall of the Japan Red Cross Society for the purpose of propagating mental ideas of mental hygiene and enhancing knowledge of sanitation. With [illegible] in connection with the promotion of the people's health were [illegible] to the public. Lectures also were given.

Emergency Relief to China

As the result of the disturbances in Shantung and North China, a Red Cross contingent left Nijoo H[illegible] June 17 for China for the care of the wounded [illegible]. Once then the hospital ship has made eight voyages, carrying [illegible] patients home from Tsingtao, Tangkou and Dairen. On October 9, the relief corps returned home after [illegible] carrying out its duty.

Honour to Red Cross Members

On the occasion of the Grand Ceremony of the Imperial Enthronement, the Japan Red Cross members holding the merit [illegible] of the Society were honoured at the local banquets in their respective prefectures.

"Hana-densha" (electric cardioats) depicting enthronement topics, in Tokyo.

THE RED CROSS WITH of JAPAN

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Emergency Relief to China

As the result of the disturbances in Shantung and North China, a Red Cross contingent left Ujina Harbour on June 17 for China for the care of the wounded and sick soldiers. Since then the hospital ship has made eight voyages, carrying home 680 patients home from Tsingtao, Tangkou and Dairen. On October 6, the relief corps returned home after efficiently carrying out its duty.

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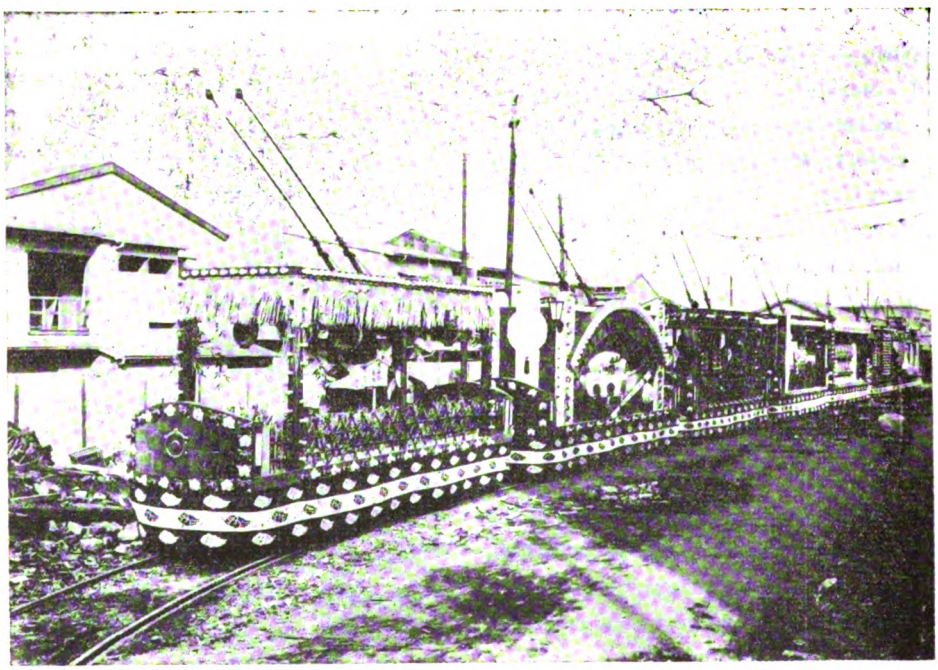

"Hana-densha" (electric car floats) depicting enthronement topics, in Tokyo.

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